HELPS AND HINTS TO

BUILD UP YOUR GROUP

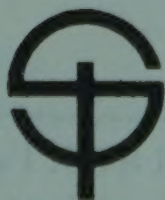


Peter Ribes, SJ

HELPS AND HINTS TO
BUILD UP YOUR GROUP

Sundry Exercises for Chaplains, Directors, Moderators, Teachers

Compiled and adapted by
PETER RIBES, SJ

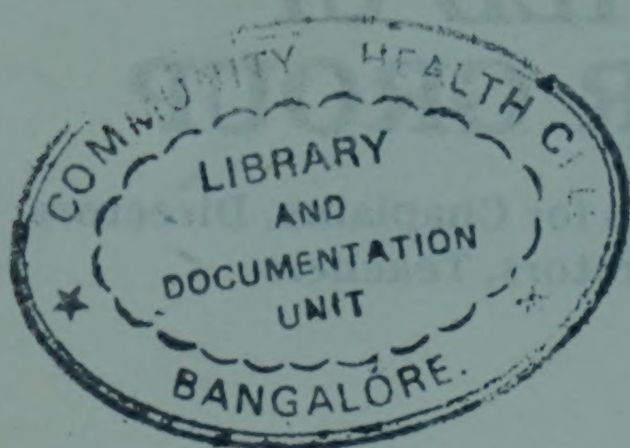


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GENERAL INTRODUCTION

Today, most of our recollections, retreats, seminars, workshops, camps and other events are conducted in groups. This is why group moderation has acquired such importance in our ministries specially among the young.

With the desire to help moderators and animators to manage their groups I have collected various group games and exercises for ready use. A few of them are original, most of them are not. These notes are a compilation from many sources. I have adapted, modified and trimmed many of the games and exercises taken from various sources to suit the needs of busy moderators.

Likewise, I have classified them into eleven chapters for easy reference and efficient use; namely,

1. Group Mixers
2. Learning Each Other's Names Techniques
3. Group Dividers
4. Ice-Breakers
5. Warming-up Games
6. Fellowship Games
7. Group Building Games
8. Group Building Sessions
9. Opening Sessions
10. Sessions on Expectations
11. Evaluation Techniques at the Close of an Event

I hope you will find these notes practical and helpful for your ministry.

Peter Ribes, S. J.

CHAPTER I

GROUP MIXERS

INTRODUCTION

Group Mixers are primarily meant to break "cliques" and to foster unity and mutual acceptance among the participants.

When a group is made up of smaller groups coming from different schools, colleges, parishes, villages and neighbourhoods most likely, you will find "groupism" and "cliques".

That is why at the start of the camp or seminar "group-mixers" will prove effective. They are meant to force the participants to mix with all the members of the group and make first acquaintances with one another.

1. BOMBING THE CITIES

— Different corners of the room are given the names of different cities. (The names could be of countries, villages, or other sites also.)

— As the music plays, people go around the room "touring from city to city".

— When the music stops, all take refuge in one of the cities.

— Lots are drawn to determine which city has been bombed.

— All those staying in that city are out of the game.

2. KEEP ON GROUPING

— The leader shouts :

Form four groups according to the type of foot wear you have on.

— Now form six groups according to your hair style.

— Now five groups according to the colour of your clothes, and the like.

NOTE : There is a lot of commotion as the participants have to decide what each group is, and which group each one should join. The number of groups to be formed for each chosen category is purely arbitrary.

3. **MR MATCH IS ABOUT TO DIE**

— All sit in a circle.

— A lighted match is passed on in the circle with the message.

"Mr. Match is about to die."

— The one in whose hands the match goes out gets out of the game.

4. **THE LION AND THE LAMB**

— All stand in a circle.

— One participant is the lion and stands outside the circle. Another is the lamb and he stands inside the circle.

— The lion tries to catch the lamb. Those who form the circle, by holding hands try to keep the lion from catching the lamb.

— If the lion manages to enter the circle, the lamb is let out at once, and so on.

— When the lion catches the lamb, a new pair is called in.

5. **TUG OF WAR**

— Participants are divided into two groups for a tug of war.

— No rope is used. Instead, the two captains make a lock with their hands while the others hold each other by their waists.

6. **MUSICAL HAT**

— A hat is passed round to the tune of some vocal or instrumental music. When the music stops, the one in whose hands the hat is, gets out of the game.

— If the group is large, you can pass on more than one item at a time. In this way the game will end faster.

7. **GATHERING NAMES**

— The name of a leader is pinned on the back of each person.

— At the sound of the bell all set out to collect as many names as possible.

— The one who gets the largest number of names when the bell rings, wins.

8. **UNDER THE BRIDGE**

— Participants form a circle and catch hands.

— One of the participants freeing one of his hands leads the others under the bridge of hands of the others. It's fun when the group finds itself tied and in a knot.

9. **VEGETABLE SALAD**

— Each participant takes the name of a vegetable. He writes it down and pins it on his shirt.

— Two or more participants can take the name of the same vegetable.

— The leader then calls: "I have cooked onion and brinjals". The onions and brinjals have to exchange places. Those who are not quick to exchange places are out of the game.

10. **POST OFFICE** (Similar to the previous one)

— Each participant chooses the name of a town or country, or simply expresses the name of the locality or village he comes from.

— The names of the different places are written on the board.

— The participants sit in a circle. The moderator stands in the middle. The moderator calls the names of two or three of the villages, localities, countries or post offices.

— All those belonging to those places have to exchange seats.

— The moderator runs for a seat too. One of the participants will lose his seat. He stands in the middle of the circle and carries on the game.

— If the one calling names, calls general Post, all the participants have to exchange places.

11. MEAT EATERS

— All stand in a circle. The leader calls out the names of different animals. When the name of an animal that we eat, e.g. goat, is called, all the participants jump. If the name of an animal which we do not eat is called, e.g. tiger, all participants have to remain quiet.

— The leader can jump at the wrong time to confuse the participants.

— Those who do not jump at the proper time will be out of the game.

12. KEEP IT UP

— The participants are divided into groups (5 to 7 in each).

— All stand. Each group is given a balloon.

— At a signal all the groups throw their balloons in the air, and have to keep them up in the air as long as they can, by blowing at them. No touching of the balloons is allowed.

— The group that keeps the balloon up longest is the winner.

13. MARY, WHERE ARE YOU?

— All players sit in a circle.

— Four solid wooden tables are placed in the middle.

(If these are not available, some persons may stand in the middle in a smaller circle, forming a solid wall)

— Two players are blind-folded. One of them has to catch the other within a certain time (two or three minutes). Both must be touching the tables or the human wall in some way all the time. (They must not leave the circle.)

— The onlookers must keep quiet.

— The seeker will shout "Mary, where are you" three times.

— The player he is trying to catch must reply in some way; f.i. by speaking, whistling, hissing, etc.

CHAPTER II

LEARNING EACH OTHER'S NAMES

INTRODUCTION

Soon after the Group Mixers or even along with them, the participants should learn one another's names.

Before the night of the first day, all should know everybody's name.

1. **PERSONAL INTRODUCTION**

— Each one by turn stands and tells the group his name, the place he comes from and what he is doing at the moment.

2. **WRITING ONE'S OWN NAME ON THE BOARD**

— One person goes to the board, writes his name in capital letters, introduces himself and goes back to his place.

— Next, some one follows, writes his name on the board anywhere he likes, and makes his introduction, and so on.

— When all have finished, anyone who is not yet sure of all the names of the participants comes up to the board again; gives his name a second time, and then requests the person whose name is on the board and whom he can not identify to come to the board and identify himself.

— This person calls a third one and so on . . . till all learn the names.

3. **RELAY REPETITION OF ALL THE NAMES**

— All sit in a circle, anyone begins by saying: My name is so and so. The person on his right says my name is so

and so, and repeats the name of the one on his left.

— The next on the right gives his name and the two previous ones, and so on — the last person will have to give all the names!

4. **PIN YOUR NAME ON YOUR CLOTHING**

— As the participants come for the session, they are given papers or cards, pens or felt pens, and pins. All write their names on the papers or cards and pin them on their clothes.

— All go round and try to learn each other's names.

5. **SYMBOLIC REPRESENTATION OF ONE'S NAME**

— Keep paper, colours, felt pens, scissors, colour papers etc... in readiness.

— Each one will prepare a symbolic representation of his name and pin it on his clothes.

6. **PING PONG**

— All sit in a circle.

— The person on everybody's right will be "Ping" and the one on his left will be "Pong"

— All learn the name of their immediate neighbours. The leader goes and says to any one: either "Ping" or "Pong" or "Ping—Pong" or "Pong—Ping". The person addressed has to give immediately the names of the one on his right or on his left, or of both, according as he is asked.

— If he makes a mistake, or hesitates, the leader takes his place, and he goes to the middle. He will now carry on the game.

— From time to time all participants should change places.

7. **HUMAN HOUSIE**

— The names of the participants are written in small pieces of paper and kept in a box.

— Next the participants will go round and will collect on a sheet of paper the names of 12 members of the group. Let

them first ask those whose names they do not know.

— All sit, and housie begins. Instead of numbers the names of the participants are called out from the box.

— The person whose name is read stands up.

— There will be prizes for the first to have six names called and for full house.

8. **CONCEALING THE NAME** (For Children and Youngsters)

— Participants write their names either on their persons or on pieces of paper.

— They conceal them in such a way that the one who wishes to learn their names has to make direct contact. e.g. one may write his name on his arm in washable ink, and conceal it under the sleeve. Or keep the card with his name in his pocket, or hang it on a string from his neck.

9. **NAMES CROSS PUZZLE**

— Participants write their first names in block letters on pieces of paper.

— They look for other participants who have names beginning with any of the letters of their first names.

— When they find them, they write them crossword fashion. e.g.

```
P AUL
E N  ELLEN
T N  NU
E E  NC
R    YY
```

— After a while, all come to the group and each tells the group who are the people whose names he has managed to link with his own.

10. **SINKING SHIP**

— The leader calls out, "rafts available for two persons"... then four, then 6 then 8 persons. There should be a time gap between one call and another.

— As they form the groups they go on introducing themselves by name, place etc..

— This can be repeated so as to enable them to pair up with people they have not yet met.

11. GUESSES

— Give to each participant a list with all the names of the group members.

— All pin their own names on their chest,

— The exercise is done in silence:

— All go round and keep observing the others, and in the list given they have to enter against each name the following guesses:

What's his age ?

What's his height?

What's his weight?

What's the number of his foot-wear?

You can add any other guesses that can be surmised by observation.

— **General group session:** Sharing of the guesses. The correct answer to each item is given only after all the guesses have been shared.

— Prizes can be given to the most accurate list of guesses.

— **Note:** Every time the age, height, etc. of a person is mentioned, his name is mentioned too! Not allowed to say " he is, or she is". In this way the names will be easily remembered.

CHAPTER III.

GROUP DIVIDERS

INTRODUCTION

Sharing sessions, activities and projects are usually conducted in small groups of different sizes.

While forming the small groups "cliques" should be methodically eliminated yet, care should be taken not to hurt the feelings of the participants.

You will find below 13 different methods to form smaller groups out of a larger audience.

1. RANDOM COUNTING

— Make the participants count from 1 to 3 or 4 or 5 etc...as many groups you intend forming.

— All those who counted 1, will form group 1 and so forth.

2. LIMERICKS: Songs, Verses...

— Keep one set of limerick slips for each five participants.

— Write on each slip only one line of the limerick.

— Distribute the slips at random.

— Let each one find the other four partners so as to complete the limerick.

— The task each group has to do once they have met, can be written on the back of the slips.

3. CATEGORIES OF THINGS

— Choose as many sets of things as groups you would like to form : e.g. Flowers, fruits, animals, rivers, foot-ball players, cinema-stars.

— Write on as many single slips of paper as members each sub-group will have : different names belonging to each set; e.g. dog, cat, lion. etc...He will go round, meet each other and form the groups.

4. **CHOOSE THOSE PERSONS WHO ARE LESS KNOWN TO YOU.**

— The moderator chooses as many leaders as groups he wants to form.

— Now each leader calls out the name of the person he is less acquainted with from the whole group. He joins the leader's team.

— Now the leader and his first partner confer and decide who is the next person less known to both of them, and they call him or her...

— Then the teams of three will confer and call the name they may decide, and so on till all are called.

5. **ALPHABETICAL ORDER**

— Prepare a list of all the names of the participants in alphabetical order.

— Make smaller groups alphabetically, six first, six next...

6. **BIRTHDAY SEQUENCE**

— The participants will come to the board and write their names and the date of their birthdays.

— Make the groups according to their birthday sequence.

7. **PICK ITEMS OF DIFFERENT COLOURS**

— Keep in a box papers, or strings of as many colours as the groups you would like to form.

— Each one comes and takes blindly from the box one item. All those who get the same colour come together.

8. **FIND YOUR KINDRED**

— Keep in a box sets of chits on which you wrote:

a) Similar sounding words.

b) Names of animals.

c) Names of favourite leaders.

d) Etc.....

— The participants after having drawn the chits, go round the room, finding their kindred by making the noise of the animal mentioned in the chit, or calling the name of their leaders, etc.....

— The group that assembles first wins. Groups can also be formed by distributing the cards of a pack among the participants, and asking them to group according to colours.

9. INFORMATION QUIZ

— Some questions are typed on slips, and the corresponding answers in other slips.

— The slips are handed to the participants at random.

— The questions and answers refer to different subjects; e.g. Geography, History, Geometry...

— Participants are asked to find the partner who has the answer to their questions.

— Once a participant has found his partner, both will stand in one of the corners of the room where a poster with the name of their subjects has been put up; e.g. Geography, History, etc...

— At the end we shall have as many groups as subjects.

10. PASSING ON ARTICLES

— All sit in a circle. Music is played.

— As many articles as the number of sub-groups you would like to form are passed on : e.g. a book, a coconut, a stone, a pencil.

— Every time the music stops, all those holding the articles are out.

— At the end, we form groups article-wise; for example all those who were eliminated by the coconut from the coconut group, etc....

11. **FINDING YOUR SONG MEMBERS**

— Use as many songs as the number of groups wanted.

— Write the title of each song in as many pieces of paper as the members you want to have in each group.

— Distribute the small papers at random,

— Everybody sings his song till groups are formed.

12. **JIGSAW PUZZLE GROUP**

— Take as many photos or pictures as the groups you need.

— Cut each picture into as many parts as the members you want to have in each group.

— Distribute all the parts at random. Tell them to reconstruct the photos.

— When they reconstruct the pictures, automatically you will have your group.

13. **SERENDIPITY BINGO**

— Make a list of as many "LIKES AND DISLIKES" as the groups wanted e.g. " I like cats". " I do not like dogs"....

— Write as many copies of each like or dislike as the members you want in each small group.

— Each one has to find his group by asking the question that is on his slip: Do you like dogs? Do you dislike cats?.... All those with the same likes or dislikes will form a group.

CHAPTER IV

ICE-BREAKERS

INTRODUCTION

Groups formed by participants who are unknown to each other, chiefly if the groups are made up of members from different castes, religions, education, etc. tend to be inhibited, passive and very slow in opening themselves to one another.

Ice-Breakers are exercises meant to break inhibitions, shyness and awkwardness. Ice-Breakers create in the group an atmosphere of friendliness, informality and mutual acceptance.

Ice-Breakers lead to the opening of communications between the members.

The list of the 19 Ice-Breakers offered below is arranged in such a way as to move from the simpler ones to the more complicated ones. Those at the beginning invite the participants to share facts, data and superficial things, those at the end, encourage them to deeper sharing.

1. SUPERLATIVES

— Participants are told to quietly study the composition of the group and to decide on a superlative adjective that describes each group member in relation to the others : e.g. Youngest, tallest, most relaxed, etc.

— Each tells his adjectives to the group, and the group will feed him back on the accuracy of his perceptions.

2. HOMETOWN, VILLAGES, LOCALITIES

— Secure a map of the region, towns, locality, etc. the

participants come from.

— Post the map on the board. Each participant comes forward and writes his name and home town or locality at the proper place.

— He tells the group about his locality, house, surroundings, neighbours.

3. **DEMOGRAPHICS**

— On a chalkboard the group lists all the particulars they would like to know about the participants : name, age, occupation, education, home, hobbies, etc.

— Participants come forward and tell the group about themselves the particulars written on the board.

4. **DESIGN**

— The group is broken into smaller groups.

— The smaller groups discuss what activities the house could have as Ice-Breakers.

— Each group appoints a representative. The representatives discuss and plan in front of the whole group the Ice Breaking activities they will have.

— Finally, after a break, the activities agreed upon are conducted.

5. **PROGRESSIVE DISCLOSURE**

— Participants come one by one to the board and write one thing at a time:

e.g. : My favourite food. They explain how and other circumstances.

My " hobby " "

My " pastime " " Etc.

6. **MERRY-GO-ROUND SHARING**

— All participants are numbered 1 and 2.

— Ones form the outer circle, and twos the inner one.

— One member faces another (squatting, sitting, or standing). In turn they share the following experiences or

similar ones.

The moderator keeps the time for sharing and calls out the experiences to be shared.

a) Any childhood experience.

b) Exciting youth experience.

c) An event that showed God's love.

d) An experience of fear.

e) An experience of being loved by someone.

f) An experience of being misunderstood. etc...

— After each experience the inner circle moves one place to the left.

— If there is extra time more experiences can be added.

— At the end the whole group meets together to share how they felt while the exercise was going on.

7. TRIAD SHARING

— The group splits into groups of three.

— One of the three takes five minutes to relate about himself as much as he likes.

— The other two take two minutes each to tell him what they heard him saying.

— By rotation the same process takes place with the other two partners.

— There may be a general session where each participant is introduced to the group by his two companions.

8. INFORMATION QUIZ

— A list of questions is written on the board, or given to all the participants.

— The questions should relate to the members of the group: e.g. How many in the group got names beginning with P and who are they?

* Who is the youngest in the group, eldest, etc?

* Make a list of all the members chronologically according to their birthdays, or alphabetically according to their

first names, etc. (make your own quizzes)

— The participants have to find the answers to the questions of the list.

— Prizes may be given to the best and most accurate replies.

9. **MUTUAL INTRODUCTION**

— Divide the group into groups of twos.

— They sit together, and exchange:

a) Names, places of origin, family situation.

b) Studies, training, work.

c) Hobbies, likes and dislikes.

d) Ambitions, longings.

e) Any incident of their lives.

— All come to the general group. A introduces B to the group, and B introduces A to the group. A and B may add any extra information to complete what his partner has said.

10. **SONG PUZZLE**

— Any common hymn or song is taken e.g. "Make me a channel of your peace".

— Each sentence of the song is typed on a slip of paper, and divided into two parts.

— Each participant has to complete the sentence by finding his partner.

— At different corners of the room, post the different verses of the song.

— Let the partners find the verse they belong to, and stand next to it, in the proper corner of the room.

— When all are gathered they will sing the song together.

— They will share these questions with the group :

a) What line of the song do you like best and why?

b) What's the message of the song for you? How does it relate to your life or ideals?

11. INTRODUCING YOUR RIGHT AND YOUR LEFT HAND PARTNERS

— All sit in a circle. All count 1,2, 3, onwards.

— All odd numbers turn to their right and interview their partners sitting next to them. Let them ask questions on any thing they like to know about them.

Partners are not bound to answer if the question put embarrasses them. They should say: "Pass", and a fresh question has to be put.

— After a few minutes partners exchange roles. The interviewer is now interviewed.

— Next, all the even numbers turn to those sitting on their right and they in turn interview each other following the same procedure.

— All come back to the general group. Each partner is introduced by their partners sitting both on his right and left.

12. CHOOSING YOUR FAVOURITE ANIMAL

— The moderator offers the participants a list of animals they can choose from.

— e.g. the horse, the cow, the tiger, the cat, etc. He will give the names as groups he expects to have for sharing.

— He may write those animals' names on card-board pieces, and keep them at different corners of the room.

— He tells the participants to choose any animal that appeals to them most; the one that symbolizes more closely what they are.

— According to the animal chosen, they move to the different corners of the room and form groups.

— **Sharing within the small groups**

a) Why have you chosen this animal? What appeals to you most in it?

b) What does it symbolize for you?

c) Share with the group your likes and dislikes, etc.

d) Why have you come to the camp, seminar or retreat.

— **Reporting to the house.**

— A representative of each group will report to the house the main points shared.

13. **SNAILS**

— Players form pairs. One partner crawls into a snail shell, in other words rolls up into a ball, figuratively shuts off from the rest.

— The partner tries to get him to come out of the shell by any means he likes.

— **Partners Discuss:**

* How I felt while trying to get you out of the shell?
* How I felt when you tried to get me out of the shell?
* What means I used and why?
* What have I learned of "you" and you of "me" ?

— Sharing the previous questions with the whole group.

14. **FINDING PARTNERS I DO NOT KNOW**

— The participants are numbered 1 and 2

— All the ones line up at one end of the hall and all the twos at the other end.

— Each is to pick from the side opposite the person he knows least.

— When pairs are thus formed, these pairs have to pick the pair which they (combined) know least.

— Then each group of four have to find the least known group of four.

— When groups of eight are formed let them ask any information they would like to know about each other.

15. **WHO AM I ? CARD**

— Each is given a card or a white paper.

— On the top half of the paper they write in block letters:

— I AM

1. .. .. ..
2. .. .. ..
3. .. .. ..
4. .. .. ..
5. .. .. ..

i.e. Five dimensions of themselves.

— On the bottom half of the paper they will draw any items or figures that symbolize what they are.

— After preparing the card, they will pin it on their clothes and in silence. go round reading and examining one another's cards.

— After a while, participants will meet in twos and explain each other's cards.

16. LEARNING ABOUT EACH OTHER NON-VERBALLY

— The exercise is to be done in complete silence. It is meant for mature groups.

a) The participants will mill around aimlessly for 3 or 4 minutes.

b) They mill around again, but this time, they will look intently at one another: how others walk, how they look, how they dress, etc..(3 or 4 minutes)

c) Mill around again. They will stop now in front of each one, shake hands, and look at each other's faces. (4 or 5 mintues)

d) Milling around they will shake hands with everyone, give their first names : (My name is...) and smile at one another. (4 or 5 minutes)

e) Next they will sit in groups of 4 each, and gather by methods of non-verbal communication as much information as possible about the members of the group. The only words allowed are the first names. (8 to 10 minutes)

f) Verbally now, they will share with the whole group all the information gathered, their feelings, their impressions. The persons alluded to can add, subtract or correct what others say about them.

17. "YOUR BEST FRIEND INTRODUCES YOU"

— Think of one of your best friends, a person who knows and loves you.

— Each participant will come to the centre, and will stand next to an empty chair. The empty chair represents you. You are "sitting there".

— Standing next to the empty chair, impersonate your best friend. Your best friend will introduce you to the group.

— Your "best friend" will tell the group all the good things and beautiful qualities you have.

— He will speak thus to the audience :

a) He is the kind of person who likes.....

b) He greatly appreciates and values....

c) He dislikes....

d) Someday he will.....

18. GOD INTRODUCES YOU

— Explain: God knows us through and through.

— Impersonate God, and let God introduce you to the group.

Tell the group all the good and beautiful things God sees in you.

— God is more concerned with what you are than with the externals of your life; like age, place of birth, degrees secured, etc. speak of you as a person that is loveable and with great potentials.

— No one will be allowed to speak of his short-comings and defects!

19. FANTASY ABOUT THE CAMP OR SEMINAR ABOUT TO BEGIN

— All lie down in a relaxed position, flat on their backs.

— Soft music is played. Keep the place in semi-darkness.

— The animator will tell the participants to go for a fantasy trip on the camp or seminar about to begin : How is it like?

What is happening? How do you feel?

— After 8 or 10 minutes the participants are told to share their fantasies.

Clarifications may be asked for.

— Sharing will be absolutely free.

CHAPTER V

WARMING-UP GAMES

INTRODUCTION

It is very important that the participants be awake, alert, and active during the sessions. If you feel that the group is sluggish, bored or uninterested, use some Warming-up Techniques.

Occasionally these techniques may be required at the beginning of the session; more often than not, you will have to use them when the session is in progress!

If after trying all possible stunts, you cannot keep the participants alert, awake and interested, better wind up the session for the time being. Else change the topic, the type of exercise or the methods used! Be very much in touch with the feelings of the group, and ready to change the course of the seminar or camp on the spot.

Have frequent check-ups and evaluations with the moderators' team.

1. SINGING

Singing, of all sorts of songs or hymns is a good method to wake up your audience. Make them sing aloud! Singing of rounders is specially effective.

2. MOVEMENT

Make them stand up. Stamp their feet, clap hands, stretch themselves, stand on their toes, walk around the room, jump as high as they can, etc. Take them out to the garden or compound for a run, race etc.

3. BREATHING EXERCISES

a) ***Plain Breathing exercises:*** The moderator will lead them.

b) ***The Scream:*** All stand and close their eyes. They are told to breathe slowly and deeply. Then all the members of the group breathe in unison. Continuing breathing they reach up higher and higher. They are instructed to jump up and down together and then to scream as loudly as they can.

c) ***Whoosh:*** All stand, reach up, and breathe deeply in unison. Then they are told to bend forward quickly at the waist, dropping their arms as if they were going to touch their toes, while exhaling all the air in their lungs. This is repeated several times.

4. FORMING GROUPS AS ANNOUNCED

All stand in a circle. The leader announces: Form groups of 3 or 5 or of any other number. All those who formed groups of less or more in number are out of the game. The leader calls again a new number etc... till only the finalists are left.

5. THE STORM ARISES AND CARRIES AWAY

All sit in a circle. The leader announces: The storm arises and carries away all those who wear specs... who have black hair.... who wear sarees.. who have white colour in their clothes... or any other characteristics. All those referred to have to exchange places. Those who do not or hesitate are out of the game....

6. BIG AND SMALL

All sit in a circle. The leader stands in the middle and gives the following instructions: I'll come to anyone in the group and I'll say two words: The first word will be either big or small, the second word can be anything under the sun: e.g. small tree, big elephant. . . As I say the words, I'll make a gesture with my two hands showing big or small as I like: the person alluded to has to SAY the OPPOSITE OF WHAT I SAY, and at the same time make

a GESTURE OPPOSITE of what HE SAYS: e.g. If I say big elephant, he will have to say: small elephant, and open his hands in a gesture signifying big. If he does not follow the instructions properly, he will have to come to the middle of the circle and carry on the game.

7. TOUCHING BLUE

— Tell all for instance: Touch Blue! All have to touch something blue, on themselves, on others, on the walls, in the room etc.

— Call the next thing or colour all have to touch.

— Those who cannot find the thing or colour in the time specified are out.

Note: Not more than one person can touch the same thing or colour at one time.

8. NUMBERING UP

— Participants are asked to number up in any serial number; e.g. 1, 3, 5, or 0, 4, 8, or doubling up, 2, 4, 8, 16. This should be done fast. If any one makes a mistake the bell or the whistle is rung.

9. SLOGANS AND PROVERBS

— Each one has to shout a slogan in turn.

— Or recite any proverb by heart.

10. WORDS OF A CERTAIN NUMBER OF SYLLABLES AND OF A CERTAIN KIND

— The leader gives a word belonging to a class of things: e.g. Fruits, Flowers, Cities, Countries, Games... The word can be of two or three syllables. e.g. Foot-ball.

— The whole crowd shouts "ONE, TWO" and immediately the person next to the leader has to shout another word of two syllables belonging to the same class: e.g. Play-ground; Hockey: etc. . .

— Again the crowd shouts "One, Two" and the next man has to give another word . . . and so on . . .

— The one who makes a mistake is out of the game, or he should start the game again, or be given a forfeit.

11. ANSWER ME

— Participants are divided into groups of twos.

— If the leader asks one a question, the other must answer. If the one asked answers, both of them are out.

12. WAKING UP IN THE JUNGLE

— Ask the participants to think of their favourite animal and its noise.

— Tell them that they are the animals and now they are in the jungle.

— It's morning now. They have to act their animal getting up from its sleep.

— As the animal awakes, the noise of the animal becomes louder and louder. Let them shout out . . .

— It is a very good game for sleepy groups.

13. BACK LIFT

— Participants form in twos.

— Partners sit on the floor back to back and they lock their arms together.

— They try to stand back to back. Once they stand, arms still locked, one lifts the other from the floor.

14. HA! HA! HA! (For Youngsters)

— Participants lie on the floor, each person with his head on someone else's abdomen. One member begins laughing and all the others join in uproariously.

15. NONSENSE SYLLABLES

— Participants break into groups of threes.

— Each one has to convey his feeling to the others using "nonsense" syllables like: Zoop! Po! Fu! Lo!

16. **DO IT WITH ME**

— All stand in a circle, shoulders touching one another.

— The leader stands in the middle and turns to each participant showing various movements to the tune of 1-2.

— Each participant imitates the leader as he faces him, and he carries on doing that same action till the leader comes back to him. As the leader keeps changing actions for different people, there is great fun, all doing different actions at the same time.

17. **BLIND MAN'S STICK**

— All sit in a circle, and one blind-folded participant is brought in.

— He points out with his blind man's stick to any part of the circle.

— The person pointed out by him has to imitate the sound of an animal or bird.

— If the blind-folded man can recognize the person who made the noise, or sound, they exchange places.

18. **TALYAT! MALYAT!**

— All stand in a circle.

— When the leader says Talyat! all jump.

— At the call of Malyat! all keep still.

— The leader can jump at the wrong moment to confuse the participants.

— Those who jump at the wrong call, are out of the game.

19. **SITTING FAMILY**

— A small number of cards, depending on the number of participants, is marked with family names and positions. Each family has four members (and four cards). For instance Father Johnson, Mother Johnson, Daughter Johnson, and Son Johnson.

— The cards are mixed up and distributed among the players.

— When the game leader gives the signal, everybody moves around theroom trading cards with other players.

— At another sign from the game leader, all the members of the same family must find each other and sit down on one single chair: father Johnson at the bottom, then mother, son and daughter.

— The family that is last to sit is eliminated.

— Then another round begins . . . till the finalist family wins.

20. **WINKING**

— Divide the group into two groups. One group has to have one player less than the other e.g. 10 and 11.

— The smaller half (10) sits on chairs arranged in a circle. One chair remains empty.

— the other players stand, one behind each chair, their hands behind their backs.

— The player behind the empty chair winks at one of the seated players.

— The latter attempts to jump up and sit on the empty chair.

— If the person standing behind the seated player who is winked at can prevent him or her from running away in time they will exchange places.

21. **A WALK**

— The game leader tells a story about a walk. He describes everything that happens on the walk and accompanies the narrative with gestures and movements, which the group has to copy. For example:

* Walking along the streets : Slap your thighs rhythmically.
* Wind in the grass : rub your palms together.
* Crossing a bridge: beat your chest with your fists.
* Jumping over a ditch: first drum on your thighs quickly, pause, then slap your knee

* Climbing a tree: place your fists alternately one on top of the other while you stand up slowly and then climb on a chair. . . etc. . .

22. PICNIC ON THE BEACH

— The leadership of the game has to go by rotation to all or to several players.

— The leader of the game starts telling the group a story about some people moving about on the beach on a picnic day.

— The group carries on doing the actions described by the leader; such as walking. . . hopping. . . running . . . sitting . . . crawling . . . etc....

— When the narrator says "low tide" all the players have to sit on the floor.

— The last to sit down has to carry on the story.

— When the narrator says "high tide" everyone has to get off the floor altogether, for example by climbing onto a chair or table or elsewhere. Whoever is last or sits on the floor by mistake has to carry on the story.

23. THE MACHINE

— A person goes to the middle of the room and acts the repetitive movement motion and sound of a part of a machine.

— Others come forward and add parts to the machine until the entire group is involved.

24. COMPUTERS

— Small groups of four or five are formed. Each group is supposed to be a "Computer". They stand in semicircles facing the facilitator.

— The facilitator inserts a "card" into one of the computers by saying a word: e.g. "Life" . . . "He" . . . "Girls" . . . etc.

— The "components" of the computer respond by creating the rest of the sentence, one word per person. The sentence is ended by one component saying any of these

expressions: "period", "question mark", or "exclamation point".

— The process is repeated with each computer.

— On the second round, computers turn to ask questions to the other computers, e.g. What is the meaning of life? What shall we do next! etc...

— The computer has to reply by each component, adding one word at a time.

— Finally, the computers are linked together to build a sentence or sentences about the whole experience, with at least one word contributed by each component.

25. **PLAYGROUND**

— The facilitator announces that the group is on a playground.

— Participants act out swinging, climbing, sliding, etc. . .

26. **CONGO LINE**

— Participants line up, each placing his hands on the waist of the person in front of him.

— Various rhythmic patterns are called out as the group moves around the room.

27. **ELEPHANT AND GIRAFFE**

— Participants stand in a circle; one volunteers to be "It".

— The volunteer stands at the centre of the circle, points to any member and says: Either "Elephant" or "Giraffe".

— The person pointed out and the participants at his right and left have to pantomime some part of the designated animal (nose, ears, trunk, neck . . .)

— The person who fails to respond in time becomes "it".

CHAPTER VI

FELLOWSHIP GAMES

Introduction

Entertainment or Fellowship Sessions are very important in a camp or seminar. The best time to hold them is after supper, before the last session of the day or before retiring for the night.

The aim of these activities is to foster joy, unity, humour, fellowship among all the participants. Fun, merriment, play should be part of any camp, seminar or workshop.

Make sure that everybody takes part in the Fellowship Sessions, both in preparing them, and in participating in them.

Foster creativity and originality. The participants should create their games, skits, songs etc. One group every night could take charge of the Fellowship Sessions.

The items offered in our notes will help you only in an emergency when nothing has been prepared or when the group is not resourceful enough to build up an enjoyable "Fellowship" without the help of the moderators.

The entertainment session should not be too long. (45 minutes is a good length of time.)

Keep in mind that the "sophistication" of the items presented by the groups is not a criterion to judge of the 'quality" of the Fellowship Session: but rather how much the members contributed, and how much the participants mingled together.

1. **DUCKY, DUCKY! Quack! Quack!**

— All sit in a circle.

— A volunteer comes to the middle, he is blind-folded.

— He is given a pillow. He will go to anyone sitting in the circle, put the pillow on his lap, and sit down on it.

— After he sat he says: "Ducky! Ducky!" and the one on whose lap he sits has to reply "Quack! Quack!"

— By the sound of the voice he has to identify who is the Ducky! He is given three chances. If he fails, he moves to someone else.

— When a person is identified, he goes to the middle, he is blind-folded and carries on the game.

2. I KNOW WHO YOU ARE

— All sit in a circle and remain in complete silence.

— A volunteer is blind-folded and goes to the middle. He mills around till he meets someone. He is allowed to touch only the head of that person.

— He has to identify him just by touching his head.

— The one who has been identified carries on the game.

— If after 3 guesses he can not identify anyone in particular, a volunteer may be asked to take his place.

3. GUESS WHAT YOU CARRY ON YOUR BACK

— A volunteer is wanted. On his back, some advert cut from the papers is pinned: e.g. a feeding bottle, a tooth-brush etc. . . . Let it be something both funny and unusual.

— All the rest sit in a circle.

— The volunteer goes round the circle and asks anyone in the circle only general and non-scientific questions: e.g. who likes me? At what time people want me? Am I big or small? etc . . . The participant who has been asked has to give him an honest and true answer, yet vague and general.

— The volunteer has to find out what's the advert on his back.

— When he finds it, another volunteer will take his place.

4. **POOR PUSSY CAT**

— All sit in a circle.

— One volunteer agrees to be the Pussy Cat. He has to go to any member of the group. He goes on his fours and says Miau! Miau!

— The person concerned has to reply, "O, Poor Pussy Cat" and pats him on the head.

— He has to remain serious; laughing or smiling is not allowed. If he laughs he becomes the Pussy Cat, and the game goes on.

5. **BLIND-FOLDED PILLOW FIGHT**

— Two volunteers are invited.

— They are blind-folded. Each one is given a pillow.

— Each one can ask for the assistance of a bodyguard.

— Only the bodyguard is allowed to give the blind-folded person instructions when, how and where to hit.

— If any of the blind-folded persons drops the pillow or abandons the fight, he is considered to be the loser.

— If no one abandons the fight, when the time is up, the one who gave more hits to his opponent is the winner.

— Let the bodyguards and the leader be the judges.

6. **MOCK BLIND-FOLDED PILLOW FIGHT**

— All things are done like in the previous number. Without the players knowing it, pillows are given to the body-guards too.

— The bodyguards misguide the volunteers, and themselves hammer them with their pillows so as to give them the impression that the blows are coming from the real opponents.

— The volunteers get thoroughly confused.

7. **BLIND-FOLDED PAPER FIGHT**

— Everything as in number 5. Only, instead of using pillows, the fighters use rolled newspaper.

8. **MOCK BLIND-FOLDED PAPER FIGHT**

— All like in number 6. Only use papers instead of pillows.

9. **SURPRISE FANCY DRESS**

— Divide the participants into smaller groups.
— Give each group a set of the same articles; e.g. newspapers, a bed-sheet, a broom, a bucket, strings etc. . .
— Tell each group to fancy-dress one of their members, using only the articles given. Fix a time limit.
— When the time limit is over, each group introduces his "model" to the house.
— The model is not only allowed to parade, but also to sing, dance, act or do any other thing he likes.
— Prizes are given to the two best models.

10. **LIGHTNING FANCY DRESS**

— With only what they have on, give to all the members of the group a short time to prepare themselves for a Fancy Dress Parade.
— Prizes may be given to the winners.

11. **PAPER FANCY DRESS**

— Give only newspapers to all. Let them use them as they like.

12. **MUSICAL CLOTHING ITEMS**

— Wrap in different packets some unusual and odd pieces of clothing.
— Pass on one packet as the music goes on. When the music stops. ., the person in whose hands the packet is, has to open the packet and put on the item of clothing wrapped in it. He goes out of the game and sits in the middle.
— When the music starts again a second packet goes round . . . the second person comes to the middle too properly dressed . . . and so on and so forth.
— At the end all those in the middle have to give an item to the audience.

13. **QUEEN OF SIVA**

— Form smaller groups.

— All the groups stand or sit around the Queen.

— Whatever the Queen asks has to be brought. All run to get the item asked by the Queen.

— The item is offered to the Queen only by the leader of the team.

— The team that brings the item first to the Queen carries a point. A score is kept. At the end, the team with the highest score is declared the winner.

14. **MUSICAL STICK**

— All stand in a circle. To the tune of a song, a stick is passed around by one participant to the next after tapping it three times on the ground.

— When the music stops, the one in whose hands the stick is, goes out of the game.

15. **CROSSING THE JORDAN**

— Participants are invited to march in a circle. A certain marked area on the circle is called the Jordan.

— Music goes on. Those who happen to be found in the Jordan when the music stops are out of the game.

16. **KHO-KHO**

— This is the usual game of Kho-Kho.

— It is played by two teams.

— It can be played sitting or standing.

17. **HOT FOOT OR HOT POTATO**

— Two teams form two concentric circles.

— The outside one tries to make the one inside out by: either: trying to catch the participants of the inside team hopping (only one player of the outside team is allowed at a time) (Langdi) or: throwing a ball to those of the inside team. Whoever is touched has to go out of the inner circle.

18. **BURSTING BALLOONS**

— All the participants tie a balloon to their right ankle, so that the balloon faces away from the leg.

— At a given signal all the participants try to burst the others' balloons while hopping on one foot. All should keep their hands behind their backs.

— If you play it in groups, the group that gets all its balloons burst first, loses the game.

— If you play individually, the last person to keep his balloon intact is the winner.

19. **NAM-SHARATS**

— Make teams.

— One team chooses the title of a movie or a song to be acted by a member of the opposing team.

— The opposing team sends its representative. He is told the name of the picture or song to be acted by him and to be guessed by the other members of his own team.

— He strives to convey to his team by actions nd gestures the title of the movie or song.

— His team can make three guesses. The only spokesman for the team is its captain. If they cannot make the correct guess they lose one point.

— After one round the process is reversed as the teams change roles.

20. **ART DRAWING**

— Two volunteers are invited.

— One goes out of the room. The one in the room is given the following instructions. Your partner will have to draw on the blackboard any item you wish. Tell the group what the item is going to be. You will stand behind the board and give instructions to your partner on how to draw what you want him to draw. However you have to keep two rules. **First,** you must not tell him what you want him to draw. Just tell him to follow your instructions. **Second,** you cannot use any technical

words while giving him instructions, e.g. circle, right angle, radius, how many centimeters etc. but only plain, simple words like go up, go down, right, etc.…or descriptive comparisons; e.g. an egg, a mango etc…

21. **ELEPHANT WASHING, or KILLING THE PIG** Relay Mime

— Four volunteers go out of the room.

— The leader of the game tells the audience what he is going to do. He will mime the washing of an elephant, or the killing of a pig or any other complicated and longish action. He will not use any means of communication except mime.

— The first volunteer is called in. The leader tells him to look at him very carefully as he will do something.

— When the leader finishes the mime, the second volunteer is called in. The first volunteer has to do now exactly what the leader did. All the while the second volunteer watches.

— When the first volunteer finishes the third one is brought in, and the second performs and so on… till all the four finish.

— At the end, the volunteers, starting with the last, have to explain to the audience what they thought they were doing!

— Finally the leader explains to them what he actually did.

22. **THE SCULPTURE AND THE SCULPTOR**

— Four volunteers go out of the room. They will be the "Sculptors".

— Any participant volunteers to be a "sculpture". He stands on a stool inert, straight, frozen.

— The first volunteer is called in. He is told: You are a famous "Sculptor". You have in front of you a piece of stone, Make out of it, any sort of sculpture you like, any shape, any position, etc…Keep close by pieces of clothing, papers, broom, bucket, sticks, chalk, etc., the sculptor may use them as he likes to shape the statue.

— The statue allows itself to be handled as the sculptor likes and wishes.

— When the first sculptor finishes, he is told to take the place of the statue he has made, in exactly the same position, with the same adornments, etc...

— The second volunteer is called in. He is told to shape the statue as he likes. At the end he will exchange places with the statue......

—Then the third volunteer is called in... and so on and so forth.

23. LONDON CHARLIE

_ Participants are divided into two teams.

— They sit on the ground in two lines facing each other. All the members of the teams keep their hands behind their backs.

— One team is given a coin. They are supposed to pass it on, up and down the line, from hand to hand, all the while keeping their hands behind their backs.

— When the leader of the other team, says: "LONDON CHARLIE" all the members of the first team have to bring their hands in front of their knees and keep them flat on the ground. In the meantime, they have to keep thumping the floor with their fingers.

— The opposite team has to guess under whose hand the coin is found. The members of the team can confer and finally the captain makes the guess. If they miss two guesses, they lose one point, and the game goes on.

— If their guess is correct they get a point, and now they will become the team passing on the coin. The other team will do the guessing.

24. THE CAT AND THE MOUSE

— All stand in a big circle catching hands high in the air.

— Two volunteers are called. One will be the cat and the other the mouse.

— At a signal by the leader, the mouse begins running, going in and out of the circle from under the arms of the

participants.

— The cat has to catch the mouse, but he has to follow the exact path the mouse has gone through. If he misses the path or cannot catch the mouse, the mouse wins, After that, ask for two more players. The cat and the mouse will take their places in the circle and the new players will become the new cat and mouse.

24 bis **CATS AND MICE**

— This game is a modification of the previous one.The participants play in teams.

— Make two teams: cats and mice.

— All form a circle catching hands. One cat and one mouse come to the middle. The race begins. The winner carries one point for his team.

— Another cat and mouse come in for the race. Those who finished take their places in the circle...and so on..till all had a chance.

— The team with the larger number of wins is the victor!

25. **DRAWING TEAM COMPETITION**

— Divide the participants into groups of 8 or 10.

— Fix on the wall as many big drawing papers as teams. Keep next to the drawing papers a chair or table with crayons, felt pens, and other drawing materials.

— Give the following instructions :

— Each team will draw the portrait of one of its members. Decide right now whose portrait your team will draw. Give them one minute or so to decide.

— Let the captains of the teams go up to the pieces of paper on the wall, kept for each team and write on the top of them the name of the person whose portrait will be drawn by his team.

— Let each team stand in a line, one partner at the back of the other.

— At the sound of the whistle, the first painter in the line will go to the wall and begin drawing. He may use any of the painting materials found on the chair or table.

(Give only 20 to 25 seconds to each partner to draw.)

— When the whistle goes, the first painter stops and the 2nd one takes over...then the 3rd and 4th and so on....
— After the last in the line has had his chance, the first one can come again and so on....till the drawing is over.
— At the end, all the drawings are exhibited and prizes given to the best one.

26. **WORD JUMBLE COMPETITION**

— Divide the participants into two or more groups.
— Each group by turn gives all the letters of a word in jumble form.
— The other groups have to find out the word made up of all those letters.
— The first group to find the correct solution gets a point.
— You can have several rounds of the game.

27. **NURSERY RIME COMPETITION**

— Two groups. One begins : A. B. C. D. E. F.......and says a rime....
— Immediately, the other group starts A. B. C......and says another rime....
— The group first to run out of rimes loses.

28. **SONG COMPETITION**

— Form two groups.
— One group begins a song.
— The other has to start a song that begins with the last letter of the song the first group sung....and so on.
— The one that gets stuck first loses the game.

29. **HOT AND COLD**

One of the participants gets out of room. Some item or other is concealed somewhere in the room or with one of the participants. The one outside is called in. He goes about searching for the item. As he comes closer to the

clue all shout Hot! Hot! The closer he comes to the object the louder will all shout Hot! Hot! If he goes away from the concealed item, all shout Cold! Cold!.....the further he goes away the slower and lower will they shout Cold! Cold! When he finds it, another volunteer takes his place.

30. THE ISLANDS AND THE SHIP-WRECK

— All sit in a big circle. Inside the big circle, some small circles of different sizes, representing some small islands in the sea, are drawn with chalk on the ground.

— The leader announces : "Passengers, our ship is sinking. Take refuge in the islands in front of you." All run for the islands. All those who do not fit in the islands are drowned and out of the game.

— Make sure that the islands cannot contain all the participants. Not a single part of the feet of any participant should cross the chalk lines representing the island. If they do so, the whole group is disqualified.

— At the second round, make the islands smaller, or eliminate some of them, and so on and so forth....till there is only ONE SURVIVOR!

31. WHO BEGAN!

— All sit in a circle.

— One of the participants goes out of the room.

— One person in the group is chosen to initiate any action he likes: e.g. clapping hands, snapping his fingers, rubbing his head etc....

— The person outside the room enters. The one chosen has to begin the action of his choice, and the whole group has to do the same action.

— Whenever he wants, he will change the nature of his action and then the whole group will switch to the new action. The person who went out, by observing the group has to find out who is the leader of the group changing

the actions. When he does so, the one found out goes out.....and the game starts again.

32. MUSICAL CHAIRS

Arrange in some order the chairs one less in number than the number of participants. All move around the chairs while the music plays. When the music stops all run for a chair. The one who remains unseated is out. Keep removing chairs each time. If the number of participants is large, remove two or three chairs each time.

33. CATCH ARMS... PAIR UP

Divide the group into two halves. One group stands in a line, one person infront of the other. The members of the standing group keep alternatively their right and left arms akimbo, The other group keeps moving around the standing group while the music plays. When the music stops, each one tries to pair up with a standee by holding the crook of his arm. Each time the music stops one or two members of the standing group is eliminated so that when the music stops, one or two of the circulating group will be out of the game. It goes on thus, till only the last pair or couple remains.

34. DICE RACE WITH HUMANS

— The ideal place to play this game is a tiled floor.

If you have no tiles on the floor, you can draw the squares with chalk.

— Make five or six teams. Each team chooses a representative.

— The representatives of the teams stand all in the same starting line of tiles on the floor.

— Each one will move only along the line of tiles in front of him.

— Each team casts the dice. The representative of the team casting the dice advances as many squares of tiles as the number on the upward face of the dice. Then, the next

team casts the dice...and so on in rotation, till a winner reaches the finish line.

35. **ANIMAL HOUSIE** (Without Cards).

— Prepare as many slips of paper with the names of as many different animals as participants.

— Distribute them among them:

— As the housie begins, the one who directs it, calls by luck the names of the animals, one by one.

— All the participants stand in a circle. When one's animal is called, the person concerned comes to the middle and imitates his animal, then sits down.

— The last to be called will be the winner. He comes to the middle of the circle, performs some "animal tricks" and gets the prize.

36. bis. — **ANIMAL HOUSIE** (With Cards)

— Each participant is given the name of an animal.

— Cards are prepared with the names of 9 to 12 animals each.

— All sit down. As the names of the animals are called out, the animals mentioned come forward and do some tricks...

— There can be prizes for the first "jaldi" five, full line, and full house.

— The winners will have to put up a little animal performance before they are given the prizes.

37. **MAD SPORTS COMPETITION, OR INDOOR SPORTS**

— Youngsters are specially fond of these mad and freak games.

They are strenuous and energetic. For instance :

A FEW ITEMS FOR YOU TO CHOOSE FROM :

1. Hockey game with brooms as hockey sticks and tabletennis balls as hockey-balls
2. Three-legged Race
3. Sack Race

4. Needle and thread race
5. Race holding a marble in a spoon
6. Race carrying a pot on your head
7. Relay carrying an apple in the mouth
8. Race holding a tennis-ball in between the legs
9. Obstacle race under tables and chairs
10. Relay jumping over others' backs
11. Relay with lighted candles
12. Team relay passing a stick from under the legs
13. Relay carrying their partners on their shoulders
14. Frog race.
15. Races on your fours
16. Race with your legs tied
17. Pick the stick before it touches the ground
18. Race on your fours, but looking upwards
19. Unearth a coin buried under a heap of flour by blowing
20. Pick an onion floating in water only with your mouth
21. Wheel barrow race

CHAPTER VII

GROUP BUILDING GAMES

INTRODUCTION

It is essential for the success of a camp/retreat/seminar to build as soon as possible the unity and quality of the group.

The stronger the unity, cohesion and belongingness of the group, the greater will be the success of the sessions and deeper their impact on the participants.

Although exercises like Ice-breakers, Warming-up Games and Group Mixers contribute greatly towards the "building" of the group, there are some other games and exercises that have as their specific goal to build up the group. We refer to them as "Group Building Exercises".

Among the "group building exercises" some are of lighter nature and of shorter duration, we call them *"Group Building Games."* Some others are more serious and of longer duration, we call them *"Group Building Sessions".*

In this Chapter VII we offer 13 Group Building Games. In the next chapter VIII, we shall present you with *10 Group Building Sessions.* Choose from the Games and Sessions those more helpful to your group.

GAME 1. CURIOSITY BUILDS THE FAMILY

— Distribute at random, slips with the names of the members of different families: (As many families as the number of groups you want to form) E.g..:

Daddy Morris	Granny Morris
Mrs. "	Papa "
Baby "	Uncle "
Baba "	Aunt "

— Mention as many family members for each family as partners you wish to have in each group.
— Let the family members find their kin, and sit together.
— The moderator gives the following questions to members of each family to be memorized.

a) What's the real name of each family member?
b) Where does he come from? Place of origin?
c) Where is he studying, working or what is he doing now?
d) What's his hobby or favourite game?
e) Why did he come for the camp or sessions?
f) Which was one of the happiest moments of his life? and why?
g) Which was one of the saddest moments of his life? and why?

— The families will sit together, share all these data and learn them by heart.
— All the families come together now: The heads of the families all the Daddies, will challenge any member of any family to provide any information about its members.
— On the board keep a score and have a sort of challenge competition among the different families. Each family will be questioned by rotation, by the heads of other families.
— A prize can be given to the winning family.

Sharing: All the families together will share feelings, experiences and insights.

2. CHOOSING PARTNERS FROM WITHIN A CIRCLE

— All stand in a circle.
— Each one chooses a partner, and both go out of the circle.
— For half a minute the one who has chosen tells his partner why he has chosen him.
— Both go back to the circle, and they choose or are chosen again, and so on...
— After a while the moderator instructs some participants not to accept any invitation.

Sharing: of experiences and feelings with the whole group.

3. **WHO ARE YOU?**

— All choose partners.

— They sit in twos by themselves.

— The one who was chosen closes his eyes and will answer the one who has chosen him.

— The one who chose him will ask the question : "who are you?" After getting a reply, he keeps on repeating the same question again and again....

— After five minutes they exchange roles.

Sharing : of experiences and feelings with the whole group.

4. **ASKING SOME PERSONAL QUESTIONS**

— Divide the large group into sub-groups of 4.

— Each member of the group of 4 will put a personal question to each of the other three.

  E.g; Do you like yourself? why have you come for the Camp?...etc.

— The person asked has to reply; I want/ I do not want to answer.

— If he wants to answer, the person who asked him has to "surmise" the answer.

— The person asked can agree/disagree/explain/add, etc...

— All go asking the other three in rotation till all have a chance.

Sharing: Of experiences and feelings with the whole group. The answers are not to be shared.

5. **WRITING SOME PERSONAL OR INTIMATE STATEMENTS**

Introduction

— Each one writes two or three personal or intimate statements about himself. The writing is done anonymously.

— All the papers with the statements are kept in a box or basket in the middle of the group.

— Each participant in turn picks one paper. Reads it aloud. He and after him, all the rest, are invited to express their reactions, and pass any "favourable" remark. Anonymity is kept throughout.

Working in Small Groups

— Once the reading of the statements is over, the participants divide into groups of 4. They share in the small groups their feelings and experiences. In the small groups each one is free to disclose his identity and own up some of his statements.

Sharing: The Whole Group

— Sharing of feelings and experiences.

— Discussion on the aims of the exercise.

* To break inhibitions which prevent us from disclosing our problems to others.
* To create an awareness that what we consider to be "personal" problems are not so very "personal" . They are "common" problems affecting all of us.

6. NON-VERBAL SHARING

— Divide the group into equal halves.

— They stand in two concentric circles facing each other.

— Those facing each other keep staring at each other's faces and try to communicate with the eyes only.

— After half a minute or one minute, the inner circle moves one place clockwise and the new partners try to establish again eye communication, and so on..

Sharing : Of experiences and feelings with the whole group.

7. PAIRS OF DESCRIPTIVE ADJECTIVES

— Let each participant write a pair of adjectives that describe

* What he feels he is.
* What his parents feel he is.
* What his superiors feel he is.
* What his friends feel he is.
* What he would like to be.

— Let them choose one partner each, share and discuss with him/her.

Sharing: The whole group.

— My feelings and experiences.

— How my partner got across to me.

8. **TIN SOLDIERS**

— All choose partners. They became "A" s and "B" s

— All "A" s put their hands on their "B" s' shoulders. All pairs begin moving around the room. "A" s drive "B" s safely. All those driven have to keep their eyes shut.

— Roles are changed : All "B" s now will drive their "A" s around.

— Again all "A" s drive their "B" s, but without putting their hands on their shoulders. Only if "B" is about to collide. "A" will change his direction with a slight touch. Roles are reversed. "B" s drive their "A" s.

Sharing and discussion: The whole group.

9. **BLIND TALK**

— Divide the participants into groups of 8.

— All sit in small circles and close their eyes.

— In any order, one after the other talk about "my home", or "my school" or "my friends", "my job" .... or any other topic.

— All the while, all keep their eyes shut.

— The listeners should try to pick feelings.

Instruct them to listen more to the intonation, intensity, speed and pitch of the voice than to the content of the talk.

Sharing: Small groups.

— What feelings I picked up.

— What messages I received.

— Discuss, Interact.

Sharing: The whole group:

— How it went.

— Gains. Lessons.

10. **CONTROVERSIAL TOPICS**

— Ask for eight volunteers.

— They sit four against four. (Group A Vs. Group B)

— All the rest sit around them as observers.

— Group A has to argue for any controversial topic:

E.g. Women's Lib.

Capital punishment. Mercy killing.

Divorce. Need for violent revolution etc.

— Group B opposes it.

— After a while : Controversy stops. The observers will offer their remarks on:

Content, Form, Method, Group Participation...

— Now : Group B will argue for the same topic and A will oppose.

Again : Observers pass their remarks.

— A second round with 8 fresh volunteers can be had.

Sharing and discussion: Experiences. What have we learned?

11. **CHOOSING A FAMILY**

— All are instructed to choose a family of six members from among the participants, and to express the "why" of their choice, and write the names down. To be done in silence.

a) Who reminds you of your Father, Mother, Brothers, Sisters, Grandfather, Granny, Uncle or Aunty from among the group members? Why?

b) or; Had I to choose some one of the participants to be my Mother, or Father, or Brothers, or Sisters, or Grandfather, or Granny, or Uncles, or Aunties, I would choose...and this is the reason why.

Sharing: The whole group:

— All in turn share their choices and reasons. Only the persons alluded to can ask for clarifications.

— After all have shared their families, all are invited to share their experiences, their feelings, their insights.

Sharing: In groups of twos in rotation.

— All are instructed to go and meet for a few minutes in twos to ask and discuss why others chose them, and why they chose others.

12. **HAND TALK**

— Participants pair off and move apart, Members of each pair face each other, and catch hands.

— The facilitator announces that each member of the pair should take turns attempting non-verbally to communicate to his/ her partner the feelings named by the facilitator; such as frustration, tension, joy, friendliness, anger, hate, elation, ecstasy etc.

— This exercise is done with the eyes shut. The only communication allowed is by hand touch.

— Each feeling is mentioned separately, with about a minute for both partners' expression.

Sharing: Experience and feelings with the whole group.

13. POSTURE FEED BACK

— All sit in a circle.

— One member at a time receives non-verbal feed-back, by all the other members of the group assuming body postures that express their impressions of him.

— Spend time to process the experience after each member has received his feed-back.

Sharing: Lessons, Experiences, Feelings.

CHAPTER VIII

GROUP-BUILDING SESSIONS

INTRODUCTION

We offer you in this Chapter, VIII, 10 "Group Building Sessions". They are more serious and demanding than the "Group Building Games" of Chapter VII. Each session will easily take one or more hours. The most important part of the sessions is the "processing work" which is done both individually and as a group.

1. HUMAN MACHINE

Purpose:

— To build up team spirit.

— To demonstrate that a task requires many people working in co-operation.

— To create an awareness of the "unique" role each one has to play in a group.

— To bring together the "resourcefulness" of each and all the members of a group.

Procedure:

— The participants are divided into smaller groups of 6 to 10 each.

— Each group will have to "mime" (no words or posters are allowed) a machine.

— The group meets and decides what machine to mime: e.g. steam roller, pressure cooker, submarine, printing press, helicopter, etc....

— All the members of the group have to take part in the mime, each one will be a part of the machine.

— Time is given to the groups to rehearse in private.

— All come together, and each group presents its machine. The onlookers have to guess what's the machine being mimed.

Personal Work: Write the answers to the following questions:

i What is the purpose of the game.

ii What are the qualities you saw in your group members as you were planning and rehearsing the task?

iii What are the qualities necessary for team work?

iv What are the things that can spoil team work? How to avoid them?

v Lessons you learned through the exercise of the "Human Machine".

vi. What were your feelings while doing the exercise?

vii. What is going to be your personal contribution towards this camp, seminar......?

Group Work:

i Sharing of the replies.

ii. Discussion of the most salient points.

iii. Application of the same to life in general and to our camp or seminar in particular.

iv. Planning of the camp, of the sessions, activities, etc....

v. Making of teams and division of work.

Input: By any of the moderators, if needed.

— The main ideas that surface in the discussion can be rounded up.

— Some ideas on group workings, group dynamics, roles in the groups etc...could be expounded.

Prayer Session:

— The session could end by a prayer service on: THE PRAYING MACHINE, namely, group prayer. Each one has a part to contribute. All can plan and contribute to this prayer session.

E.g. Guitarist, singer, reader, announcer, etc.....

2. THE ROPE OF FRIENDSHIP

Purpose:

— To create unity in the group.

— To foster creativity in expressing friendship and team spirit.

— To build up closeness.

Requirements:

— A strong nylon rope of about 10 yards for every group of 12 participants. Or one of about 20 yards for about 24 participants if all are kept in one single group.

Instructions:

— We, although many, form one single group, we have to work, pray and live during these days not as single individuals, but as a well-united and loving group.

— You will be given a rope. The group will use it to express, in as many possible ways, in a symbolic form, unity, co-operation, belongingness...

— In silence, let each one figure out what can be done with the rope. Give them 3 minutes to think in silence.

— After the 3 minutes are over, the participants will tell their groups how they would use the rope to express friendship.

— The group will try to experiment those uses.

— Take note of what is happening within the group: who takes the leadership, who has creativity, who participates, who does not, etc. All this material will help you for the sharing session to follow.

For the Moderators only:

Things participants have done with the rope on previous camps.

1. They tied all their hands together like the spikes of a wheel.
2. They strung all their right hands like a garland.
3. They tied their feet together as a sign of never getting away from each other.
4. They rested the rope on their shoulders and intertwined their arms.

5. They made a circle and kept the rope resting on their backs and leaned on it, balancing and steadying each other in the process.

Personal Work:

Reply to the following questions: (Can be done in writing too)

1. What's the meaning to the game? What does the rope represent?
2. What have you learned from one another?
3. What bearing has the game on our camp?
4. What were your feelings?
5. How to implement unity and group spirit in our camp?
6. What will your contribution be? Etc...

Group Sharing and Discussion:

Input: THEME: The Invisible Rope of Friendship.

* It is not seen, but should be there.
* It cannot be felt but it should never break.
* It keeps us together. Makes us a big "ONE" out of many small "ones".
* It not only adds one to another, but also multiplies one by all the others.

Prayer Session.

— You may crown the exercise with a prayer session. For the prayer you may use the ROPE again. Let all sit in a circle. Let the rope rest on everybody's back, and pass through and under each one's arms. Let all lean on the rope, and feel the tension of the rope supporting the whole group and physically making them one group. Build the whole of the prayer service on the "rope of friendship".

3. **HANDS UP**

Purpose :

— To test personal loyalty to a group.

— To build up group consciousness.

— To encourage commitment to a cause or to a group.

Procedure:

— Divide the participants into groups of 6 or 8.

— All the groups stand in rows, one person behind the other. The exercise is to be done in silence.

— Tell the participants to raise their arms sideways to the level of the shoulders. They have to remain in this position. Whenever a person or a group lowers his arms the whole group is disqualified.

— The exercise continues till only one group remains.

NOTE:

This exercise should be continued till it is obviously "hurting", but if you feel that someone is too embarrassed to let down his group, there is no need to continue it till only one group remains. However, the actual elimination process adds considerably more dynamism to the exercise.

Analysis:

Personal Work: Answer in writing the following questions

1. What is the meaning of the game?
2. Who is responsible for whom? Group for the individual or individual for the group?
3. Was there a sort of "group loyalty" when the individual struggled to satisfy the group? Or was there a "fear of the group", a fear of being rejected by the group?
4. While you were standing for the group, did pride become the most important motive to persevere? Or any other motive?
5. Were you trying to compete with one another? How? Why? With whom?
6. Did you experience "group pressure" in keeping your hands up, or did you feel entirely free to lower them down? Why? How?
7. What have you learned from the game for real life? And for the camp?
8. How far should a person be loyal to a group? How to be in a group and yet be independent?
9. What is the price we have to pay for belonging to a group?

10. How loyal will you be to this group who has come for the camp, seminar? What loyalty do you expect from the group members.

Group Work:

— Sharing of the replies. Discussion.

— Feed back.

— Planning our camp. What we expect from the group members. What I promise to contribute. Framing rules, norms and expectations.

Input: By any of the moderators.

* Stress the need of loyalty and commitment to a group. We are free to enter a group, but if we do, we have to participate etc.

* Group pressures and freedom. Freedom and responsibility. Right and wrong expectations from the group members. Acceptance of the group members as they are, with their strengths and weaknesses.

Prayer Service:

Get all the participants to co-operate. Each group will contribute with something.

4. **CARRYING THE GLASS OF FRIENDSHIP**

Purpose:

— To create unity and closeness.

— To foster co-operation.

— To create an awareness of how delicate and fragile unity and friendship are.

— To introduce humour and lightness in the sessions.

— To encourage imagination.

Requirements:

— A light rope of about 10 to 12 yards for a group of 24 participants, or a shorter one for smaller groups.

Instructions:

— The rope is kept on the ground in the form of a circle or a square. It represents a big sheet of glass — the glass of friendship.

— It has to be lifted from the ground by the whole group and carried very carefully around the room; to the next room; to be lifted high, brought low according to the instructions of the moderator.

— All the members of the group pick up the "glass" from the ground and very carefully execute the instructions given by the leader.

— No verbal communication is allowed.

Analysis: Answer these questions:

1. What can the game mean? For life? For the camp?
2. How was the co-operation and performance of the group?
3. Had that been a real glass sheet, would it have broken in the way it was handled by the group? Lessons for the group?
4. What were your feelings while doing the exercise?
5. What have you learned from the game about the participants?
6. Can friendship and unity break like a sheet of glass? How? Why?
7. How to prevent the breakage of unity and friendship?

Group Session:

— Sharing the replies. Discussion.

— Feed-back from the Group.

Input and Moderator Remarks:

* Co-operation is needed in a group.
* What a person cannot do, a group can.
* A group cannot work if someone is non cooperative. One single person can cause the breakage of the glass.
* A group is not a conglomerate of individuals, but a sort of an enlarged individual.
* Friendship is very precious and delicate. One has to preserve it very carefully.

Prayer Session:

— End the session with a prayer on unity, co-operation, friendship.

— The participants can prepare a **symbolic Representation of:**

* Co-operation.
* Unity.
* Friendship.

and offer the same to God during the Prayer Session. They will pray for the grace of unity and friendship for all the participants.

5. GROUP SOCIO-GRAM

Purpose:

— To find out the place each one occupies "now" in the midst of the group.

— To create a sense of honesty and openness in the group.

— To help to communicate on personal issues.

— To express non-verbally what may be difficult to express otherwise.

— To unify the group at the level of personal relationships.

Procedure:

— All stand around the room.

— The moderator instructs the participants to keep their right hand on the person:

1. Who created first good impressions on them.
2. Who created bad impressions.
3. Who excited them most.
4. Who scares them most.
5. In whom they are most interested.
6. About whom they would like to know more.
7. With whom they have some "unfinished" business.
8. With whom they feel free.
9. Whom they feel to be most genuine.
10. With whom they would like to make friends.
11. With whom they feel nervous or tense.
12. Etc...

— The moderator should proceed slowly, point after point. He should observe very carefully the clusters of people

resulting from each question. Who puts his hands on whom and who gets most hands on his shoulder. He may learn a lot about the participants; he can use this knowledge to give feedback at the general session.

— Impress on the participants the need to be honest and feel free. Tell them, to be aware of their feelings during the exercise. They should remember, after the exercise, on whom they placed their hands, and who placed theirs on them.

Check-up Time:

— The participants are left free to go around and meet the people they wish to converse with and inquire from the others why they placed their hands on them.

— They may discuss, exchange, share.

Group Sharing:

— All come together and are invited to share: Their feelings, Their findings.

— Anyone who wants feedback from the group may ask for it.

Input:

— By any of the moderators in the form of feedback, observations, comments, remarks, etc..

Prayer Service:

— End the session with a prayer session.

— Praying for one another.

— Praying over one another.

— Praying for the intentions of the participants as they express them to the group.

6. IT'S OKAY!

Purpose:

— To help the participants to accept one another.

— To build up team spirit by mutual love and acceptance.

— To create unity and openness in the group.

Procedure:

— Participants are divided into two equal groups.

— They sit in two concentric circles, one partner facing the

other. At a sign from the moderator those in the outer circle begin talking to those in the inner one.

— First, they point, positive qualities to their partners saying: e.g. I am aware that you have beautiful eyes : It's O.K. Then they may refer to some negative points e.g. I am aware you stammer: It's O.K. It continues in the same fashion for about 30 seconds.

— After 30 seconds the moderator makes a sign and those in the inner circle speak to their partners in the same style.

— At another sign those seated in the inner circle move one place clockwise... and the process is repeated...and so on and so forth.

Personal Work: Answer in writing the following questions:

1. What is the meaning of the game?
2. What meaning the words "It's O.K." have?
3. How did you feel when the partners gave you positive and negative points and said : It's O.K.?
4. Did it have any effect on you? What?
5. What have you learned today about yourself that you didn't know before?
6. Did you find it hard to tell others, what you were aware of about them?
7. Do you feel accepted by the group or not? How?
8. How do you feel now?

Group Work:

— Sharing your replies.

— Asking for clarifications and feed-back.

Input: By any of the moderators.

— Stress the need for acceptance.

— To love means to accept people as they are. They are O.K.

— For the working of a group, mutual acceptance is basic.

— Mutual acceptance enhances our self-image, boosts our-self appreciation, gives us self-confidence.

Prayer Service:

At this point a prayer service could be very effective:

— To thank God for the gift of the group members.

— To ask for self-acceptance and grace to accept others.
— Praying for one another.
— You may base your prayer service on those passages of the Gospel where Jesus accepts:

Sinners like Magdalene, Zacchaeus, Matthew, the Adulterous Woman, ignorant people, children, the crowds, fishermen, shepherds, sick people.

7. MAKING PATTERNS

Purpose:

— To make the participants aware that all have to contribute to the group.
— To learn the art of working in groups.
— To teach them how to work towards a group task.
— To foster creativity and expressiveness.

Instructions:

Small Group Work:

— Divide the participants into groups of 6.
— Each group member has to contribute to the game something or somethings he has with him. The dearer these things are to him the better: e.g. a wristwatch, a pen, a purse, etc..
— The group will build up a pattern on a table, with all the items submitted by the group members, which expresses what the group is, or aims at, or what the group expectations are, or any other theme or idea chosen by the group.
— Let the moderator observe what everyone does, what he talks, who takes the leadership, how much they listen to each other etc.

GENERAL GROUP WORK: Sharing the patterns:

— When the groups are ready each group shows and explains the meaning of its pattern to others.
— Clarifications may be asked.

Personal Work: Answer the following questions.

1. What is the significance of the game?
2. What's the meaning of each one's contribution?

3. How were the contributions used?
4. Were you happy with the pattern your group made? If not, what pattern would you have liked to make?
5. What stopped you from making it?
6. What is the meaning of a pattern in real life? In our camp?
7. What contribution would you make to it?
8. Did you find co-operation and unity in the group?
9. What have you learned about yourself and about the others?

Group Session:

— Sharing of the replies. Exchange. Discussion.

— Feedback.

— Moderator's remarks and comments.

Input: By any of the moderators.

* Any society is a pattern: family, country, church, What's each one's contribution to those patterns?.
* Can we change those patterns. Have we to accept them?
* Even our camp will be a pattern or a structure, we cannot live without structures.
* It's up to us to form them, to shape and reshape them.
* What sort of a camp structure shall we have?

Prayer Session:

— That we may have the courage to contribute with what is dearest to us to build a beautiful camp pattern....

— Prayer for generosity, for originality, for co-operation.

— Before the prayer session, the groups will prepare a pattern for the prayer service.

8. THE LONGEST POSSIBLE LINE

Purpose:

— To create co-operation in the group.

— To encourage sharing of all one has.

— To foster creativity.

— To bring life and joy to the group.

Instructions:

— Divide the participants into three groups. There should be at least 8 to 10 partners in each group.

— Each group will have to make the longest possible continuous line stretching themselves further and further.

— Insist that the line be an unbroken one.

— They can use, to make the line longer and longer, anything whatever they have on with themselves.

— They will line up in three parallel lines, in the open or in a garden or on the grounds.

— The group that makes the longest unbroken line will be the winner.

— There is no time-limit. When they have finished their work and exhausted all their resources the game ends.

Personal Work:

Better in writing. Answer the following questions:

1. What can be the meaning of the game?
2. What have you learned from the game?
3. What were your feelings during the game?
4. Are you happy about your behaviour during the game?
5. How do you feel about the behaviour of the others?
6. In order to play this game what were the most important qualities in the players?
7. Did you feel pressurized by the group to do what you didn't like to do? How?
8. Did you contribute towards the group with some personal ideas or suggestions?

Group Session:

— Sharing. Discussion.

— Summarizing.

— Application to our camp situation.

Input: By any of the moderators.

— Need of co-operation. Generosity to offer all one has to the group. Risking one's name for the group.

— Where to draw the line between my feelings and the group pressures. Group vs. Individual's conscience.

— Importance of creativity and inventiveness to improve one's performance.

Prayer Session:

— Let each group pick one of the most significant findings and prepare on it a part of the Prayer Service.

9. GROUP SYMBOLS.

Purpose:

— To help the group to understand itself and the group members.

— To teach us how to perform a common task in mutual understanding and co-operation.

— It develops trust among the group members.

— It forces all the group members to organise themselves for a common work.

Requirements:

Newsprint, Paper, Crayons, Felt Pens, Magazines, Gum, Scissors.

Instructions:

— Divide the participants into groups of 5. They sit by themselves.

— They are told to share each one's background, likes and dislikes, ambitions, accomplishments, present work or occupation, etc..so that all the members of the group come to know one another.

— After the sharing is over, each group has to prepare a symbol representing the group as a whole. The symbol can be a drawing, a coat of arms, a collage, a poster, a new song, a dance, etc,. anything symbolizing the group.

— When all the groups are ready, each group of 5 presents its symbol to the whole house. They will add an explanation of the same.

— Clarifications can be asked. No discussion allowed at this point.

Personal Work: Better by writing. Answer the following questions:

1. What have you learned from the game?

2. How did the game help you? To know others? To know yourself?
3. Do you see any applications of what you learned for your daily life? For the success of the camp/seminar?
4. What feelings had you during the exercise?
5. What do you feel now at this moment about yourself? About others?
6. Did you find it easy to agree to prepare your symbol? How?
7. Was there anyone bossing over the rest? Did the other members allow it? What does this signify?
8. Were all active in preparing the task? Did some remain passive? Why?
9. Did you follow any method to organize your work? Which? How?

Group Work:

— Sharing. Discussion. Interaction.

— Feedback to others and to you from the group.

— How should we relate with each other during the camp? Discussion.

Input: By any of the moderators.

* Importance of open and frank communication among the members of a group.
* How to work together. How to organize ourselves for a task.
* The importance of mutual trust to carry on a common project like a camp/seminar.
* The suggestions of others are worth being taken seriously.

Prayer Session in groups of 5.

Since the members of the groups of 5 have come to know each other, let the prayer session be done in the original groups. First; they meet for 10 minutes and plan how they will conduct their prayer session. Prayer session follows.

10. JIGSAW PUZZLES AS GROUP BUILDING EXERCISES.

INTRODUCTION

We offer here four different ways to conduct "Jigsaw Puzzle" exercises for group building.

Choose the one that suits best your aim and that is more in keeping with your group.

The basic purpose of the Jigsaw Puzzle Exercises is

— To build up team spirit.

— To illustrate the need for co-operation and participation.

— To demonstrate how each one has a "unique" contribution to make to the group.

— To impress on the participants that "living" is a co-operative and corporative task.

JIGSAW PUZZLE EXERCISE 1

ONE PICTURE PER GROUP: ONE SINGLE BIT OF THIS PICTURE FOR EACH GROUP MEMBER.

Aims: (Specific for this exercise)

— To realize how essential each one is to the group.

— Each one is unique and irreplaceable.

— One single member can spoil the image of the group.

— To build a group, each and all are necessary.

PROCEDURE:

1. Requirements:

— Participants are divided into groups of 10 to 12 each.

— Each group gets only one picture cut into as many bits as members.

— Each member gets only one bit of the picture.

— Let the picture chosen be large in size, beautiful and meaningful. You may cut it from a big poster or picture Magazine.

— The bits have to be of different shapes and sizes. Make some very small.

2. Instructions:

— Each member can do with the bit of the picture given to him as he pleases: Destroy it, give it to the group, keep it for himself, give it to someone. Give them a minute to decide in silence what each one will do with his bit.

— Let the groups, after the minute is over, try to build or reconstruct the pictures with bits submitted by the group membeı s as best they can. The work is to be done in silence.

3. Personal Work: Better in writing. Reply to the following questions.

i. What's the purpose of the game?

ii. What's the main lesson we can draw from it?

iii. What did you do with your bit and why? Did it help the group?

iv. How did you feel towards the other members of your group?

v. How can you help or spoil the "spirit" of the group?

vi. What have you observed about your group members? Be frank.

vii. What resemblance does the game bear to real life?

viii. What has the game to do with our camp, seminar etc.?

4. Group Work:

i. Sharing of the replies.

ii. Discussion of the most important points.

iii. Feed-back to the groups and to the individuals.

iv. Application of the same to the camp, seminar etc.

5. Input: By any of the moderators.

— The moderator can seize the occasion of the sharing to tie loose ends and stress the main ideas about group life. co-operation, interaction, etc.

6. Prayer Session and Interiorization:

— End the exercise with a prayer session.

— Build it or develop it as you feel best.

— Get the co-operation of all. Each one will be a "bit" of the prayer session.

JIGSAW PUZZLE EXERCISE 2

EACH SMALL GROUP OF FOUR MEMBERS GETS FOUR PICTURES CUT INTO MANY BITS.

Aims: (Specific for this exercise 2)

— To find out how much concern each group member shows towards his partners.

— To become aware whether one is a "task-oriented" or a "person-oriented" individual.

— To realize that without the help of others, all of us are "incomplete" and disable to accomplish a task.

PROCEDURE:

1. **Requirements:**

— Divide the participants into small groups of 4 each.

— Take four pages from some picture magazines for each group. Better if these pages have pictures printed on both sides.

— Cut the four pages into many irregular bits, mix them and distribute equally the bits into four envelops.

2. **Instructions:**

— The four members of each group sit close to each other, ideally around a small table.

— Each one is supposed to reconstruct a complete picture out of all the bits.

— The work is to be done in silence.

— Give the following directions to the participants:

* Each one has to build a complete picture.
* You are allowed to give any pieces in your possession to any member of your group.
* You may not ask for any pieces, nor grab them from others.

— When the pictures are complete or the time is over, the analysis of the game begins.

3. **Personal Work:** Reply to the following questions. In writing.

i. Could you or could you not complete your picture? Why?

ii. How much help did you receive from the members of your group? How much help have you offered them?

iii. Were you more concerned to finish your picture than to help others?

iv. What were your feelings towards your partners while doing the job assigned?

v. Do you see any resemblance of the game to real life?

vi. Does the game teach us any lessons for life in general and for our camp, seminar in particular?

vii. Have you any remarks to make to your partners? Would you like to have any feed-back from them? Ask them what you want.

4. **Group Work:** Whole group.

i. Sharing of the replies.

ii. Discussion of the most important points.

iii. Feed-back from the group members.

iv. Application of the game to real life situations and to our camp situation.

5. **Input:** By any of the moderators.

* On the findings of the group.
* On the need to be "person-oriented" to build a group. Person oriented attitude is a "must" to enter into "personal relationships".
* Task oriented individuals may tend to use people or misuse them!
* They may tend to manipulate others.
* Only "person-oriented" people can help others grow.
* What's more important to you: Persons or institutions, people or tasks?

6. **Prayer Session:**

— End the session in prayer.

— Get all the participants to co-operate.

— The same groups of 4 that build the jigsaw pictures could build up the prayer session in a jigsaw form.

JIGSAW PUZZLE EXERCISE 3

ALL THE BITS OF ALL THE PICTURES ARE DISTRIBUTED AMONG ALL THE PARTICIPANTS.

Aims: (Specific for this exercise 3)

— To ascertain the co-operation existing among small groups. It is a test in "inter-group" co-operation.

— To create co-operation as well, within the small groups, "intra-group" co-operation.

— To realize that competitive spirit and rivalry are destructive.

— To eliminate divisiveness and partisan spirit from among the group members.

PROCEDURE:

1. **Requirements:**

— Divide the participants into groups of 5 to 10. There should be 5 or 6 small groups in all.

— Groups should sit by themselves in small circles in a big common hall.

— Choose as many colour postcards or pictures as groups you have.

— Cut all those postcards into 15 bits each. Mix all the bits together.

— Now, distribute at random, the same number of bits among all the participants.

2. **Instructions:**

— Each group has to produce a complete picture.

— No sooner the groups complete the pictures, they will bring them to the moderator.

— You can use "any means" to complete your task.

— Talking is allowed.

— No further instructions.

3. **Personal Work:** In writing. Reply to the following:

i. Could your group have completed the picture without the help of the other groups? Why? Has this fact any applications to ordinary life.?

ii. What means you and your group used to obtain the parts you were in need of to complete your picture? What does this show of you and of your group?

iii. Did you or your group block other groups from completing their pictures? How? What does it tell of you?

iv. Did you and your group take the initiative to help other groups to complete their task?

v. Did you and your group want to finish your picture first of all? Why? Were you told that?

vi. For the success of the work of the larger group i.e. to complete all the pictures what was most helpful, co-operation or competition? Why?

vii. For the success of our camp, what should we do? What should our "spirit" be? How to go about it?

viii. What qualities or defects have you observed in yourself and in others during the game?

ix. What were your feelings during the game? In general and towards particular individuals?

4. **Group Work:**

i. Sharing the replies.

ii. Discussion of the most important points.

iii. Feed-back from other groups and from individuals.

iv. Application of the findings of the game to real life, to the camp.

5. **Input:** By any of the moderators.

— The moderator can develop any of the themes or ideas that came up in the sharing. He may stress some of the ideas which he feels are more important for the camp and for this particular group.

6. **Prayer Session and Interiorization:**

— End with a prayer session.

— Get the participants to help. You may ask the same groups that took part in the postcard game to co-operate and contribute towards the building of a meaningful and practical prayer session.

JIGSAW PUZZLE EXERCISE 4

ONE POSTCARD FOR EACH GROUP. GROUPINGS ARE MADE ACCORDING TO THE POSTCARD PIECES.

Aims: (Specific for this exercise 4.)

— To realise that each one of us has a place in life.

— That each one's contribution is wanted to build the world.

— To become aware that in life we have to work in a group and even in several groups, we belong to different social groupings.

— We have to be aware to which group or groups we belong and give them all we can contribute.

PROCEDURE:

— A big hall where the small groups may move freely.

— Decide how many small groups you want to have and how many partners you want in each group (Say 8 to 10)

— Cut each postcard into as many bits as the number of partners you want to have in the small groups.

Instructions:

— Distribute at random among all the members of the general group one bit each of the postcard cuttings.

— With the pieces in their hands they have to form groups according to the postcards to which they belong.

— Finally, each group has to reconstruct the whole picture.

Note:

— The moderators should observe carefully all that is happening as the members try to find their group partners. Let them watch all that is being said and done so that they may refer to these things later on during the sharing and discussion.

3. **Personal Work:** In writing, reply to the following:

i What happened while you went around with the pieces in your hands?

ii Was your piece needed to complete the postcard and to form the groups? Lessons you learned from this.

iii. What did you feel about the piece you were given? Did you like it? Had it any significance for you?

iv. In life what's the significance of the talents given to you?

v. Are you wanted somewhere in life to complete some picture? Where? How? Which?

vi. Have you anything to contribute to life? To the camp?

vii. What did you feel about the way others went about in the game? Have you discovered any good qualities or defects in yourself? In others? What?

4. **Group Work:**

i Sharing the replies.

ii. Discussion of the most important points.

iii. Feed-back from the groups and individuals.

iv. Application of the findings to life and to the camp.

5. **Input:** By any of the moderators.

— The moderator may develop any theme that has come up in the sharing

The main ideas are:

* Each one is unique: no two people are the same. This is brought out by the different shades, shapes and sizes of the pieces. Each one's contribution whether to a group, school, college, home, society, camp is unique.
* No one else can complete the work you have to accomplish as no other piece but yours could complete the picture in the game.
* One must understand and accept one's uniqueness, not wanting to be like someone else, for in aping others, we lose ourselves!
* Each one has a goal to accomplish, and each one must dutifully strive to achieve it.

6. **Prayer Session and Interiorization:**

— The exercise will end by a prayer session. For the prayer session follow the pattern of the postcard game. Write in small pieces of a postcard different things to be done during the prayer session. Readings, songs, prayers,

intentions, actions, gestures or postures. Distribute them at random. Each one will have to contribute to the prayer session with his bit of the postcard. The whole service will be built out of bits. Instead of a postcard you may use a large picture of Christ.

CHAPTER IX

OPENING SESSIONS

Notes

For opening sessions you may take some of the exercises suggested as:

— ICE BREAKERS (Chpt. IV)

— GROUP BUILDING GAMES (Chpt. VII)

— GROUP BUILDING SESSIONS (Chpt. VIII)

Once the participants have come to know one another through Group-Mixers and Learn-One-Another's Names Games, it is important to start with the right opening session.

We shall offer below four such opening sessions. Choose one that suits the needs of your group best.

OPENING SESSION No.1. MIGRATION GAMES.

INTRODUCTION:

— This type of opening session is suitable for all audiences, preferably for youth as it involves activity and physical movement.

— Migration games can combine very well with a session on expectations. The main purpose of the migration game is to make the participants reflect "why" people from different places have come together for the event. In trying to find the purpose of their coming together, we can make them reflect on their expectations and goals.

— Migration games force the participants to think and to share with the group. Thus they break inhibitions and build the group.

Requirements:

— A room big enough for the participants to move freely.

— A big black board.

PROCEDURE:

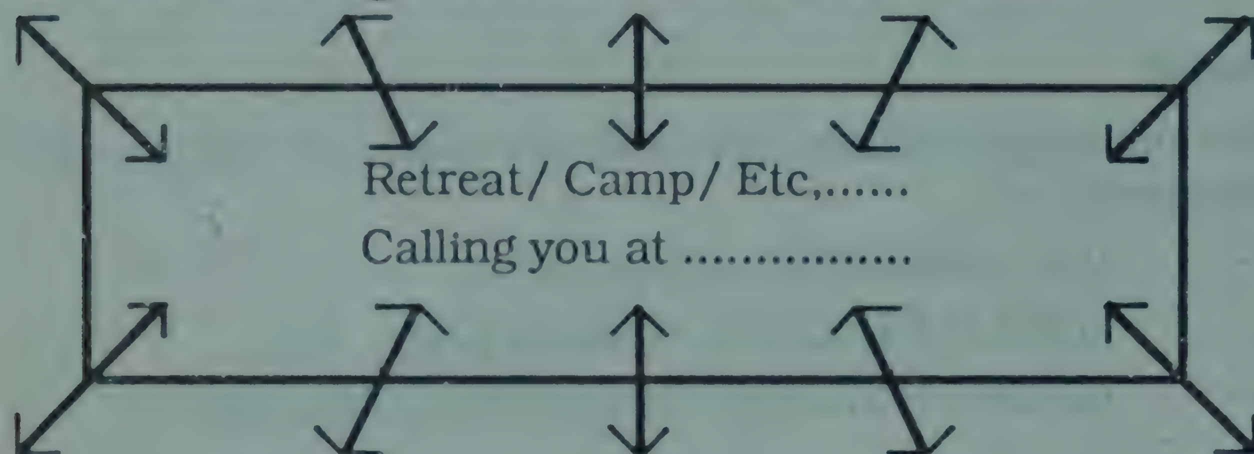
1. **Getting Ready:**

— Meet the participants. Welcome them.

— Sit in a semi-circle, Keep the black board in front.

— Introductory prayer and singing.

2. Draw the diagram shown below on the board:



— First draw the diagram.

— Then explain it.

* The square represents the place we are in:
* Write in block letters the name of the venue of the camp or retreat.
* The arrows "pointing in" represent each one of you coming into this group.
* The participants are asked to come forward to the board and write at the outer extremities of the arrows the names of the places, or localities or villages they are coming from.

3. **Warming-up Exercise:**

— Play the "Post Office Game" with the names of the places written on the board. Namely; one participant stands in the middle. There are as many chairs available as there are participants, minus the one standing. The one in the middle calls several names of places written on the board. All those coming from those places have to exchange seats. In the scramble for chairs, one will remain unseated. He in turn calls a few names of places and so on.

4. **Personal Work : Writing in silence:**

— All are requested to answer in silence the following questions:

1. What do the different names of localities or villages signify?
2. What do the arrows "pointing in" signify?
3. What does the "retreat-or-camp-calling" signify?
4. What are the consequences of accepting the "retreat-or-camp-calling"?
5. What did you come for to the camp or retreat? What do you want from it?

5. **Small Group Sharing and Consensus:**

— Split into small groups of 5 or 6.

— Share the replies.

— Arriving at a consensus answer for each question.

— Secretary to write the consensus replies.

6. **General Group Session:**

— Sharing of the consensus replies.

— Write them on the board.

7. **Input by the Moderator:**

— Based on the replies from the small groups.

— Explain the nature of the camp or retreat.

— Focusing the camp or retreat.

— Notices. Regulations, if any.

8. **Prayer Session:**

— The migration game should end with a prayer session.

— Let the moderator himself conduct this prayer session.

— Do not omit the offering of the retreat or camp to God.

— Make the participants write their promises or commitment to God for a serious camp or retreat. They can write a letter to God or use any other symbolic technique.

OPENING SESSION No.2. SIMON SAYS

INTRODUCTION:

— This session is meant for youngsters, specially when the

group is poorly disposed for the camp, retreat or seminar.

— It can be used not only as an opening session but as a "calling to order trick" when the discipline of the group deteriorates.

— With tact, it can be used for grown-ups and youth too, to impress on them the need for adhering to the rules of the camp/retreat/ seminar.

— This exercise can help the participants to frame their own rules and norms for the camp/retreat/seminar. Once the rules have been framed by the participants, the moderator should both, abide by the rules and enforce them.

PROCEDURE:

1. **Getting Ready:**

— Welcome the participants.

— All sit in a circle.

— Introductory prayer and singing.

2. **Instructions for the Game:**

— The moderator gives the following instructions:

* There will be a leader. All have to follow the instructions given by the leader when they are preceded by the words: "Simon says".

* All the participants in the game have to do what "Simon says" until Simon says something else. e.g. Simon says "touch your ears", Simon says "Sit down", etc.

* If the leader gives instructions without saying "Simon says" no one should change the previous action: e.g. If the leader only says: "Stand up" or "Touch your nose", no one should obey him.

* If anyone does not follow the rule of the game, he is disqualified.

* The game goes on till most of the participants are disqualified.

3. **The Game:**

— Once the participants know what the game is about, those who wish to play come forward and start the

game.

4. **Personal Work:**

— After the game, all will answer (even those who did not play the game) the following questions, in writing:

1. Why did you play or not play the game?
2. Whom did the players represent?
3. Whom did Simon represent?
4. Why did the players follow him?
5. Why did many get disqualified from the game?
6. Do you see any relation between the game "Simon says" and our participating in the camp or retreat?
7. Why did you come? Were you forced to come for the camp/retreat?
8. Do you want to play the camp or the retreat game? Then, what should you do?
9. Who is Simon, who are Simons in our camp/retreat?
10. Who may get disqualified.

5. **General Session**

— Sharing of the replies.

— Write them on the board.

6. **Input:**

— The retreat or camp is a game. You are invited, not forced.

— If you want to play the game you have to keep the rules of the game.

— If you do not want to keep the rules of the game, you are free to drop out.

— In our camp there are Simons: the Director, the Moderators, the Leaders, the Group Captains etc.

— In our camp there will be rules. Let us frame them.

7. **Framing of the Rules of Our Camp. Only Rules of Order and Discipline**

— In small groups or in a general group, discuss and frame the main rules for the camp or retreat:

* Rising and bed time.
* Times and places of silence and for personal reflection.

* Common works to be shared by groups.
* Boundaries. Rooms. Meals.
* Work and Involvement.
* Time-table, etc.

8. **Formal Acceptance of the Rules and Norms for the Camp**

— Write them on the board.
— All take a copy of them.
— Each one promises to observe the rules framed by the group.

9. **Prayer Session**

— End the session by a prayer.
— You may have a paraliturgical service to offer the retreat or the camp to God.
— Symbolic offering of the camp, or of the rules, or of the promise to abide by them.

OPENING SESSION No.3. HETEROGENEOUS GROUPS

INTRODUCTION

— This opening session is meant to knit together from the start a group that is "heterogeneous".
— It may be taken as the first session of a seminar/ workshop/camp /retreat/ etc. attended by participants of:

* Different Religions : Christians, Hindus, Muslims. etc.
* Different Ethnical Groups : Different parts of India or abroad.
* Different castes : High, Low, Harijans, etc.
* Different Social Classes : Rich and poor; Bosses and workers.
* Different status : Educated, Uneducated, Urban, Rural, etc,

— The purpose of this opening exercise is to create an atmosphere of mutual trust and acceptance.
— This exercise is intended to help the participants to concentrate on what is essential in all men, and as far

as possible to forget accidental differences.

— We would like the participants to become aware of the prejudices all of us harbour against one another.

— This session should be held on the first evening of the camp/ retreat/etc.

* Either before or after supper.
* Or part (1) and (2) before supper and part (3) and (4) after supper.
* Or part (1) and (2) before supper and after supper only part (4) (drop part (3)).

PROCEDURE

(1) Personal Work

1. **Write a short, but accurate description of yourself as a man:**

* Your longings and aspirations......
* Your wants and needs.......
* Your joys and sorrows....
* Your strengths and weaknesses....
* Your fears and anxieties....
* Your certainties and doubts....
* Your physical and mental abilities and limitations....

2. **Write now, a short, but accurate description of yourself as others made you:**

   Namely, what sort of person the world, and human society, made out of you.

* Family name and ancestry...
* Caste and nationality....
* Race and language....
* Religion and religious affiliation....
* Social class and economic status....
* Educational standards, schooling, college....
* Training, job, profession....
* Country, regional characteristics...

(2) Group Work: In small heterogeneous groups (6 to 8 maximum)

1. **Sharing and Listening:**

* Share without any discussion what you have written.
* Clarifications are allowed. Discussions, comments, reactions not allowed.
* While sharing goes on, let all the group members be very aware of their feelings both while they share themselves to the group and while they listen to the sharing of others.
* Let them jot down their feelings.

2. **Share now your feelings and reactions with the group:**

* What I felt while I was writing about myself.
* What I felt while I was sharing myself to the group.
* What I felt while I was listening to others doing their sharing.

3. **Share now with the group members:**

* What I have learned about myself.
* What I have learned about others in the group.
* What I have learned about human nature.
* What I have learned about the dividing influence of Society on us all.

(3) Personal Reflection and sharing in twos or threes.:

1. **Write down your personal conclusions and insights:**

i. What's man's true worth? — What's my true worth?

ii. What makes us truly men?— What makes me truly a man?

iii. What's common in man? — What's really mine? Human?

iv. Where do distinctions come from?— Are we really different? What's their value? How?

v.	What are prejudices, biases, discriminations? —	How are they born? How are they communicated?
vi.	Am I affected by them? —	Which? Name them. To what extent?
vii.	What is acceptance, respect, understanding, regard, support, sympathy? —	How to create them in myself.
viii.	How shall I accept and relate to all the members of this group? —	Write down your plans.

2. **If the participants are ready to share their insights in small groups of twos or threes, let them do so.**

(4) If time permits it and the participants are ready, have a fellowship session.

1. **Hold a welcoming rite or ceremony of mutual acceptance.**

   Let the moderator or better the participants plan it.

2. **Community Games may follow.**
3. **Eats and drinks may be served.**

CHAPTER X

SESSIONS ON EXPECTATIONS

INTRODUCTION

It is important that the moderators know beforehand the expectations of the participants about the retreat, camp, seminar, etc.

Many a failure is due to the fact that the real expectations of the participants are not known, nor met. Some times they come with wrong or distorted expectations. Things should be clarified and brought into focus before the sessions begin.

We offer here five different sessions on expectations. This first one is a "formal" session, the other four are informal and simple.

The first session is meant for workshops and seminars, the others for camps, retreats and recollections.

1. "MY EXPECTATIONS" (A FORMAL SESSION)

PROCEDURE

1. **Getting Ready**

— Meet the participants as they come into the hall.

— Have an introductory and welcoming talk.

— If there is need, have such activities as:

* Group Mixers
* Learning each other's name
* Ice-breakers.

— As far as possible have an introductory prayer.

2. **Short Explanation**

— What are expectations. Variety of expectations among the participants.

— Importance for the moderators to know the expectations of the group.

— Importance for the participants to be aware of the expectations of their companions.

— From the known and accepted expectations of the group, we can frame the goals and objectives of the seminar.

— We have to know where we go, and how to go there.

3. **Giving out the Questionnaire: Individual Work.**

— Have cyclostyled copies of the questionnaire below for all the participants.

— Make them answer part I of the Questionnaire. (5 to 10 minutes).

4. **Work in Small Groups:** (15 to 20 minutes)

— Groups of about 5 to 6.

— Sharing and arriving at a consensus reply (Cfr. Questionnaire part II)

5. **Work in the General Group:** (Cfr. Questionnaire part III.)

— Sharing of the small group consensus expectations.

— Framing of priorities and goals.

— Discussing what type of seminar, workshop or event we shall have. Preparing our time table, etc,.

— Question hour.

6. **Prayer Session:**

— Bring into prayer the expectations of the group.

— Committing oneself to seriousness and hard work.

7. **Group Building Exercises:**

— If time permits it, have one or several group building exercises.

"MY EXPECTATIONS" — A QUESTIONNAIRE:

This exercise is meant to help you to define your expectations of the Seminar/Workshop/Course/Retreat/Camp we are about to begin. It will help you, too, to know the expectations of your fellow participants. We shall share our expectations and try to arrive at a consensus on the priorities of the participants as well as those of

the moderators. It is essential that all of us are aware of what we want and where we are aiming at.

I. **INDIVIDUAL WORK:** (5 to 10 minutes)

What are your major expectations on the Seminar/ Workshop/Course/Retreat/ Camp?

1. ______________________________
2. ______________________________
3. ______________________________
4. ______________________________

Any personal remarks you would like to make:——

____

____

____

____

II. **SMALL GROUPS WORK:** (15 to 20 minutes)

Share your expectations in small groups and reach a consensus on two top priorities.

1. ______________________________
   ____
2. ______________________________
   ____

Any small group remarks you would like to make:

____

____

____

____

III. **WHOLE GROUP:**

The two priorities arrived at by the small groups are written on the blackboard. With the help of the moderator, the whole house reaches a consensus on the Two Top Priority Expectations.

IV. Use the back of this questionnaire form to write the two top priorities arrived at, by the whole house, as well as any other remarks, ideas, suggestions, etc,. that may

help you during the seminar, workshop, course, retreat, camp.

2. A FANTASY (An Informal Session)

INTRODUCTION

— Chiefly meant for youth.

— The participants are made to relive the period of time from the moment they came to know of the retreat, camp, etc. until the present moment.

PROCEDURE

1. **Getting Ready**

— Introductory prayer and welcome.

— Begin by some activities such as

* Group Mixers

* Learning each other's name.

* Ice breakers.

2. **Relax and Quieten Down**

— All lie down, or sit in a very relaxed posture.

— Lights off.

— **Breathing exercises:** Breathe in and out deeply several times. **Or Awareness Exercises:** Be aware of the sounds around you, or of sensations.

3. **Directed Fantasy**

— When relaxed, help the participants through a fantasy by means of which they are led to relive the days from the moment they came to know of the camp till now. Try to make them aware of their true feelings and expectations about the camp or retreat.

— Tell the participants something like this.

* Try to remember the moment you first came to know of the camp...

* Who told you about it? When? How? Where? What were your feelings?....

* How did you make up your mind to join the camp...Why? Any reasons?....Any expectations....?

* When and how did you tell your people at home? Their reactions...your reply....your real intentions?....
* Did you speak about the camp/retreat with your friends?....
* What did you talk about? ....What were your real plans?....
* Getting ready to come....Packing....What have you brought for the camp, retreat?....
* Leaving home....Journey....
* Arriving here.... Feelings?.... Impressions?.... Intentions?.... Expectations?....

4. Personal Reflection

— In silence. Alone before God. Reply honestly to yourselves:

* What for have I come to this retreat? Camp?...... Pause.
* What are my feelings now? Pause.
* What do I intend doing here?..... Pause.
* What do I expect from this retreat or camp?...... Pause.

5. Personal Work

— Lights on. In writing and honestly answer the following questions:

a) What are my feelings now?

b) What did I come for to this camp or retreat?

c) What do I intend doing here?

d) What do I expect from this camp or retreat?

6. Group Session and Input

— Sharing the replies to the previous questions.

— Discussion and interaction.

— Sorting out expectations.

— Clarifying our goals.

— Purifying our intentions.

— Input. The moderator may give an input on the goals, objectives of the camp or retreat, means and ways, methods.....

7. Prayer Time.

— End the session on expectations in prayer.

— Promising the Lord seriousness, hard-work and commitment.

3. "IS THE RELIGION PERIOD OVER?" (An Informal Session)

INTRODUCTION

— Mainly for youngsters and youth.

— Specially for groups coming poorly or wrongly motivated.

PROCEDURE:

1. Getting Ready

— Introductory prayer and welcome.

— Start by some:

* Group Mixers.
* Learning each other's name
* Ice breakers.

2. Personal Work

— Let the participants answer the following questions in writing:

a) Why have I come for this retreat, camp?

b) What do I intend doing during this retreat, camp?

c) What are my expectations about this camp or retreat?

3. Group Work

— Sharing of their replies.

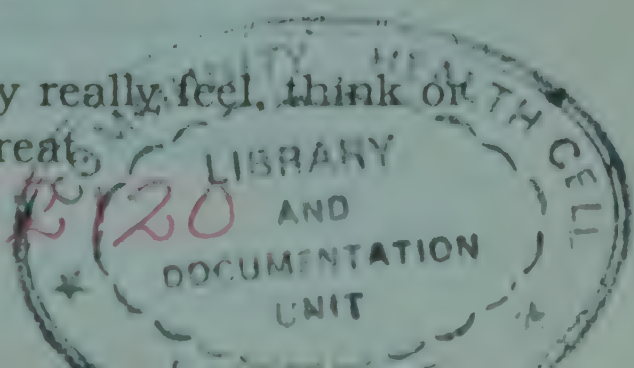
— Writing them on the board.

4. Moderator's Reaction: "Too Good to be True"!.

Note for the moderator

More often than not, the replies given to us by the youngsters are too good to be true!

Their replies do not reflect what they really feel, think or intend doing during the camp, or retreat.



Their replies reflect only, what an ideal camper or retreatant should feel, think and intend. Their replies are only "theoretical" not "personal", they come straight from their heads, not from their "guts".

Actually speaking, they gave us the answers we wanted to hear. Their true feelings, about the retreat, their intentions, their "expectations" may remain concealed beneath all these beautiful replies.

In order to bring out their true feelings and motivation, give them the following story: "**Teacher, is the Religion Period Over?**

— A class teacher was having the English period just immediately after her Religion period.

— Her Religion class on that day was about love and charity.

— All of a sudden she realized that the Religion class was over.

— Without telling the children, she shifted into her English period. She began by telling the children: I want you to write an essay on: "If I were to get a present of one lakh of rupees, what would I do?"

— The essays were read aloud in class. The teacher was struck by the generosity and goodness of all the children. One wrote: "I would give all the money for a hospital," another: "I would build an orphanage," another: " I would help the poor," etc.

— The teacher congratulated all the kids! She was so glad!

— One child asked: "Teacher, is the Religion period over?" "Yes," she said.

— The child answered: "O, then, it's different!" All the children joined in saying the same.

— She guessed and said : Children, now I want you to write the same essay not during the Religion class, but during the English class.

— The children wrote very different essays! One said: "If I would get a lakh of rupees, I would go for a pleasure trip around the world for a full year...!"

Another: " I would stop studying, and I would begin enjoying life," etc,....

5. Reflection

After you tell them the story with some enlargements, question the class: Can you see any similarity between the answers given by the children in their Religion period, and your answers written on the board?

Keep discussing the consequences of the story and their application to our present moment.

6. Personal Work: Write anew the answers to the questions given above.

— Reply afresh to the questions given under No. 2, above.

— Answer them in your "English" class! We want real and honest answers.

7. Group Work: (In small groups if possible).

— Sharing your new answers. Comparing them with the old ones.

— Discuss.

— What shall we do now?

— Let us decide:

* As a group what should we aim at during this camp or retreat?

* How to correct and straighten up our intentions?

* What would be reasonable expectations for our group?

* What would be honest promises for a good camp or retreat?

8. Prayer Session

— Offering of our camp or retreat to God.

— Our promises and our pledges.

4. CHECK! CHECK YOUR BAGGAGE! (An Informal Session)

INTRODUCTION

— For youngsters coming from urban areas and who seem to be poorly or wrongly motivated.

— It may prove helpful to straighten up their wrong motivation.

PROCEDURE

1. **Getting Ready**

— Introductory prayer and welcome.

— Start by some

* Group Mixers.
* Learning each other's name
* Ice-breakers

2. **Personal Work.**

Make the participants answer the following questions in writing:

a) What is a retreat/camp meant for?

b) Why have you come for this retreat/camp?

c) What do you intend doing during this retreat/camp?

d) What are your expectations?

3. **Group Work**

Sharing their replies.

Writing a list of them on the board. Any comments.

4. **Personal Work: Check your baggage**

— Make a request for absolute honesty.

— Promise them complete anonymity and privacy.

Tell them now to write in a piece of paper a complete list of all the items they brought in their bags for the retreat/camp: e.g.

* Books and their titles....
* Indoor or outdoor games...Describe them.
* Cigarettes...photos...magazines....comics....give details.
* Eats and drinks......

No names are to be written in the lists. Secrecy will be kept.

— Now fold your slips of paper and keep them in a box in the middle of the room.

5. **Group Reflection and Sharing**

— The moderator reads the slips aloud to the group. No clues or handwriting shown. Demand seriousness.

— The group is made to reflect

* Do the items mentioned in your lists tally with your replies to questions given above? (Cfr. No. 2 above).

— Did those answers given above truly reflect the motives, goals and expectations of our group as such?

— The moderator will explain the participants the difference between "notional" knowledge and real, "hear-felt" knowledge. Our answers to the questions above were bookish, notional. The items we brought speak of our true, "heart-felt" motives and expectations. Works speak louder than words.

— Do we really want to make a good retreat/camp? If so, let us set sensible goals and objectives.

6. **Small Group Sessions:** (5 or 6 in each group)

— Setting of common goals and objectives.

— Group expectations.

— Framing of personal promises and commitment.

— Write a prayer to God promising seriousness and hard work during the retreat/camp.

7. **General Session: Framing Goals and Objectives.**

— Sharing the small group's proceedings.

— Write on the board the goals, objectives and expectations of the small groups.

— Discussion, and arriving at a consensus view for the whole group on goals, objectives and expectations.

8. **Prayer Session:** Offering of the retreat/camp to God.

— Shared prayer.

— Offering of our resolutions.

— Asking for God's help.

5. LOCKS AND KEYS (An Informal Session)

— For all types of audiences and events.

PROCEDURE

1. **Getting Ready**

— Introductory prayer and welcome.

— Start by some

* Group Mixers
* Learning each other's name
* Ice-breakers

2. Sharing Expectations in Twos

— On slips of paper, draw some "locks", on an equal number of slips, draw some "Keys", keep them in a box in the centre of the group. Make sure that the total number of slips matches with the total number of participants.

— The Moderator will ask the participants to make a dip in the box and take one slip each. A lock will match, with a key. Thus all will pair up.

— The pairs will talk for a while together on the following questions:

* Why I came for the retreat or camp?
* What are my expectations?
* What would I like to get out of this camp or retreat?
* What sort of behaviour may act as a lock or a key in the success of our retreat or camp? (i.e. blocking or opening ourselves to make a good retreat)

— Then they write down their reflections.

3. General Session:

— They share their reflections.

— Their expectations and wishes are written on the board.

— A discussion may follow on how best to accomplish everybody's expectations and wishes; On how we can act as locks or keys blocking or facilitating others during the retreat.

4. Prayer Session:

— Offering of our camp or retreat to God.

— Personal promises and pledges.

CHAPTER XI

EVALUATION TECHNIQUES AT THE CLOSE OF AN EVENT

INTRODUCTION

— It is fruitful to hold an evaluation session at the close of a retreat, camp, seminar, etc.

— The purpose of the evaluation session is manifold:

* To drive home to the participants the main ideas and objectives of the retreat, camp/ seminar/ etc.
* To get a feedback helpful to evaluate our work and our methods.
* To correct our mistakes in the future
* To help the participants to summarise their findings and insights.
* To close the event in a friendly and cordial mood.

— It is imperative that all the moderators be present at the evaluation session.

— After the event is over the moderators should meet to evaluate the sessions and activities they had in the light of the feedback received from the participants.

I. TWO FORMAL EVALUATION TECHNIQUES.

Nature of these Evaluation Techniques

— They are based on some questionnaire forms to be given at the end of the seminar, workshop or training course.

— All the participants have to fill them.

— Ideally, a sharing and discussion should follow.

PROCEDURE:

i Distribute the forms in the morning of the last day. Give the participants ample time to fill them.

ii By noon collect them and pass them to the moderators. The moderators should have time to read them and cull the most salient points, and be ready for clarifications and discussion.

iii By afternoon or evening sufficient time should be reserved to check and discuss with the participants the points they made in their replies.

Forms

We are offering below two different questionnaire forms one used at the N.V.S..C. Pune. The other is based on different forms used in other training centres. You may prepare your own form or adopt any other in use elsewhere.

FORMAL EVALUATION TECHNIQUE NO.1
EVALUATION QUESTIONNAIRE

(Form used at the N.V.S.C. Pune 14)

Instructions:

Please answer the questionnaire carefully.

Your answers will help evaluate the course and contribute towards improving other courses for you and others.

Please feel free to **express your views openly.** It will be of no use to anyone if you give only "polite", "encouraging" and "charitable" responses.

Try to answer all the items.

You need not write your name on this form.

Name of the course........ ......Dates of the course.........

Tick One:

Are you a priest....brother....sister....or other (Please specify)..........

Your occupation............. Your age...........

On the five-point scale below indicate your overall impression of the course. If your impression is very positive, place a cross over 5, If it is very negative, place a cross over 1, If it is average, place a cross over 3. Points 4 and 2 stand for mid-point ratings on the positive or negative side.

______	______	______	______	______
1	2	3	4	5

---

1. You came to this course with certain expectations, In the first column list your expectations. In the other columns indicate with a tick how much the expectation was fulfilled,

Expectations I came with	Fulfilled	Partly Fulfilled	Not Fulfilled
a)................	a)................	a)...............	a)............
b)................	b).................	b)...............	b)............
c)................	c).................	c)...............	c)............
d)................	d).................	d)...............	d)............

2—What did you find useful? In the first column list the item. In the other columns indicate with a tick how useful you found it

3—Items:	Most useful:	Useful:	Not useful:
i).........	i)	i).............	i)..............
ii).........	ii)	ii)............	ii).............
iii).........	iii)...............	iii)...........	iii)............
iv).........	iv)...............	iv)...........	iv).............
v).........	v)...............	v)............	v).............

4—For self-improvement during this course.

I did............................	I would like to have done
....	....
....	....
....	....
....	....

5—Below write your general comments on the course. You can include remarks about the organization and management of the course, duration, accommodation, food, liturgy, prayer, or whatever you choose. We welcome your remarks.

(If you need more writing space, use a sheet apart).

There will follow an oral evaluation. After that indicate again your overall impression on the scale below. do not look at your original rating.

____	____	____	____	____
1	2	3	4	5

FORMAL EVALUATION TECHNIQUE NO.2
AN EVALUATION QUESTIONNAIRE

(Prepared from different existing forms)

EVALUATION OF A RETREAT/SEMINAR/TRAINING-COURSE/WORKSHOP/ETC.....

A. OVERALL IMPRESSION: Rating. Tick off where you feel.

Excellent	V. Good	Good	Fair	Poor	V.poor
(5)	(4)	(3)	(2)	(1)	(0)

B. What I expected from this Retreat/Seminar/Camp/Course/Workshop was:

____

____

____

____

C. What I gained was:

____

____

____

____

D. What I gave of myself was:

____

____

____

____

E. To improve this Retreat/Seminar etc...so that it meet more effectively the needs of the participants, I suggest:

1. The following should be retained:

____

____

____

____

2. The following should be eliminated:

____

____

____

____

3. The following should be added:

____

____

____

____

F. In General, I found the following: (just place a check mark)

	Poor	Fair	Good	Very good
1. Lodging and Accommodation :	—	—	—	—
2. Food :	—	—	—	—
3. Liturgical Celebrations :	—	—	—	—
4. Talks, Lectures :	—	—	—	—
5. Small Group Sessions :	—	—	—	—
6. Total Group Interaction :	—	—	—	—
7. Community Spirit :	—	—	—	—
8. Community Recreation :	—	—	—	—
9. Field Work :	—	—	—	—
10. Prayer life :	—	—	—	—
11. Time-Table :	—	—	—	—
12. Director :	—	—	—	—
13. Group Moderators :	—	—	—	—
14. Methods and Techniques :	—	—	—	—
15. Openness of the Participants :	—	—	—	—
16. Morning Prayers :	—	—	—	—
17. Order and Discipline :	—	—	—	—
18. Working of the Committees :	—	—	—	—
19. Choice of Topics :	—	—	—	—
20. Composition of the Group :	—	—	—	—

G. Feel free to give ANY OTHER REMARKS YOU WISH

____

____

____

____

You may comment on any of the 20 items listed above, or on any other items not listed.

H. Any ideas about a "FOLLOW-UP"?

____

____

____

____

II A SET OF 8 INFORMAL EVALUATION TECHNIQUES

INTRODUCTION

Nature of an Informal Evaluation.

Informal evaluations are good to close short and unstructured events, such as one-day or half-day sessions, recollections, panel discussions, tours, visits to social works, boys or youth camps and festivals, etc.

— As far as possible all the participants should be involved and participate in the evaluation.

— Everything must be done in a relaxed and casual atmosphere.

TECHNIQUE 1. FISH-BOWL

Procedure:

i At the end of the retreat, camp, etc,. make all the participants sit in a circle.

ii. Keep in the middle of the circle a box or a container: "The Bowl"

iii. The moderator or moderators will keep in the bowl some "Fishes", i.e. folded slips of paper with questions to be answered by the participants on evaluations items: e.g.

Sample Questions

* What did you like most in the retreat, camp?.
* What did you dislike most?
* Did you find the topics relevant? Which? How? Why?.
* Were the sessions too long? Too short? Just right? Explain.
* What are your comments on the liturgies we had? Why?
* Was prayer time sufficient? Too long? Too short? How? Why?
* Were the moderators approachable enough? How? How would you like them to be?
* Was the participation from the group members enough? Not enough? Why? How? In what areas?
* Were there any topics missing? Which?
* Did the retreat help you to solve some of your problems? Would you like to share about this?
* Have you any suggestions to improve our camps?. Which?
* Can you offer any ideas for a follow-up? Which?
* Etc.....

iv. Frame the questions according to the nature of the event you had and the points you would like to evaluate. Keep as many "fishes" or questions as participants.

v. Ask for a volunteer to set the ball rolling. The volunteer gets up, goes to the centre, picks one fish from the "bowl", he goes to his place and reads the question aloud and replies to it.

vi. After finishing his reply, anyone can add, qualify, enlarge the reply or even give opposite views.

No discussion is allowed. One's views are to be expressed. **Clarifications may be asked.**

vii. Another volunteer will follow and pick a second fish, and so on and so forth. No one can volunteer more than once.

viii. One or two secretaries will take down the views of the participants. You may tape the session.

ix. At the end of the "Fish-bowl", the moderator or moderators may volunteer to give feedback to the group about

its performance. Anyone may ask for personal feedback from the moderators. No one should be given feedback unasked.

x. One of the moderators may wind up the session with a little mop-up input on the proceedings.

xi. A short prayer may follow.

TECHNIQUE 2. COLLAGE AND/OR POSTER MAKING

Procedure

i. Explain the technique:

* You will have to express what the camp, retreat, etc, has meant to you by means of a collage or a poster.

* Try to convey through pictures, colours, photos, cuttings, drawings, letterings, etc, the best and the worst of the camp, retreat, etc,

* Depict the strong and the weak points, what you liked and what you disliked, your gains, your frustrations, your hopes, etc,

ii. Give them time to prepare the collages or posters. Supply them with the required materials.

iii. The collages or posters can be prepared on an individual basis (each participant prepares his own), or on a group basis.

iv. When the collages or posters are ready, call the house for a general session.

* Each participant or each group (as the case may be) presents his own production and explains it to the whole house. Clarifications may be asked. No discussion is permitted.

* The moderators should ask for some further clarifications and elucidations to bring out the main ideas and feelings awakened by the retreat, camp.

v. At the end, the collages and posters are hung on the wall for display. All will go round and examine them carefully.

vi. At the end of the display the moderator may request the participants to answer in writing the following or similar questions: **After examining all the posters and collages.**

* what is the general feeling about the retreat etc. expressed in them?
* What can you gather from them?
* Are the participants happy, and to what extent, with the camp, retreat......? How can you make it out from their posters?
* What are the things they like best and least? How?
* What posters express best what you yourself feel? How? Why?
* Any other remarks?

vii. If time allows, have another general session to share their replies. Now discussion could be encouraged. Wind up the session with a little input based on the sharing of the replies.

viii. End by a short prayer.

Note: This is a good method when there is plenty of time at your disposal, f.i. in holiday camps and mission trips, to keep the youngsters busy during the last day of the camp. The method is not so apt for retreats, seminars and other events when you run short of time. Their posters and collages are very revealing if you can pick up "nonverbal" cues.

TECHNIQUE 3. LETTER WRITING.

Procedure

1. Ask the participants to write a simple, honest and friendly letter to their best friend, or to the one who invited them to the camp, retreat, etc., or to someone else, and tell him about their impressions.

Make it clear to them that the most important point is not a sort of a detailed narrative of the activities and time-table but the following points:

* What has the camp done to me...How....
* What I liked most .....Why....
* What I learned.......
* What and how I felt......
* What I gained.......
* What I intend doing after the camp.....

* What I expected the camp would be, what I found it to be.....Etc.

  Let them not forget to write too:

* What I disliked most....Why.....
* What was boring and Why.....
* What I found useless......Why.....
* What I found missing......
* What I would like to change...Etc..

ii. Call the house and have the participants read their letters aloud. Clarifications may be asked. Discussion not allowed.

iii. An analysis may follow: Ask the following questions to the house: (They may reply by writing or by word of mouth)

* What's the general tone of the letters?
* General impressions......
* Positive points.....
* Negative points.....
* General gains......
* Things mostly liked, things mostly disliked.....
* Things to be added, things to be dropped......

iv. The moderator/s will offer their remarks and observations.

v. If any member wants to have personal feedback, he may ask for it from the group and/or from the moderators.

vi. Prayer.

TECHNIQUE 4. SYMBOLIC DRAWINGS — PAINTINGS

INTRODUCTORY NOTE

— This technique is very effective to read "unexpressed" feelings. It helps the participants to articulate without "inhibitions" their negative feelings. It is a projective method.

— It may generate a lot of data and material to be processed in step (iv)

— Moderators should make sure that there is ample time in

step (iv) for processing the data that will surface during the sharing.

PROCEDURE

i. Explanation of the Technique

— Express symbolically by means of drawings, paintings and colours what the camp has been to you. E.g. A garden: shapes, trees, bushes, flowers, fruits, thorns, stones, ponds, shades, etc.

* Each item should signify something of the camp.
* Each colour also should have a symbolic meaning: e.g. bright, dark, dull, light, etc.

— Try to express mainly the following items:

* Feelings,
* Ideas,
* Insights,
* Gains,
* Expectations,
* Disappointments
* Things you liked most,
* Things you disliked most,
* Things you found useful,
* Things you found useless,
* Things you found painful,
* Surprises, etc.

— You may choose any symbolic representation e,g. a garden, a house, a forest,a street, a village, a bouquet of flowers, games, a market, etc, anything whatever to express what you wish.

ii. Requirements and Personal Work.

— Supply the participants with paper, crayons, felt colour pens, scissors, colour papers, gum, etc.

— Give them sufficient time to plan and finish their drawings.

iii. General Group Session.

— When the participants are ready one by one they will show their drawings to the whole group and interpret them for the house,

— Clarifications may be asked, discussion will not be allowed.

iv. Group Analysis and Discussion.

a) Analysis:

— After all the participants showed their drawings and offered their explanations, ask the group to reflect on the following questions:

Judging from the style of the drawings:

* what's the general feeling of the group?
* Positive and negative points that emerged. Enumerate them.
* Positive and negative feelings underlining the drawings. Verbalise them.
* General gains.
* Things to be improved, or added or to be dropped in future retreats/camps/etc.

b) Discussion and interaction:

— After hearing the remarks of the participants initiate a discussion on the main points that emerged.

— Encourage interaction among the group members.

— If need be, add a mop-up input.

v. Closing Prayer.

— End the proceedings with a prayer.

— Involve the participants, invite them to pray aloud and spontaneously.

TECHNIQUE 5. A DEBATE.

PROCEDURE AND INSTRUCTIONS

i. We shall have a debate on the pros and cons of our camp, retreat, etc, we shall deal specifically on the positive and the negative aspects of our camp, retreat, etc. The debate has to be based only on **real camp or retreat experiences.** all theorizing or fantasying has to be avoided.

ii. The **"Proposition"** will be:

Retreats/Camps like ours should be scrapped. The **"Opposition"** will be: Retreats/Camps like ours should be encouraged

iii. All the members are free to opt for the "proposition" or for the "opposition". In this way we shall automatically have the campers divided into two groups: namely, proposition members and opposition members.

By allowing freedom to the members to opt for the proposition and for the opposition you will automatically have two opposite groups. Roughly, you will have in one group all those who are happy with the camp, and in the other those who are not so happy. If you gather all the reasons the different groups bring for the continuance or discontinuance of the camp, you are likely to get a balanced picture or evaluation of the camp.

iv. Each group will meet and choose a chairperson and a secretary. Next, all the proposition members will have to offer their group some reasons, why such camps or retreats should be scrapped. Reasons, should be real reasons; i.e. real facts, things that did happen during these days, at the camp, retreat, etc, Similarly, all the opposition members will have to offer to their group some real reasons, why such camps, retreats etc,. should be encouraged. The chairman should chair the meetings and the secretaries take down all the reasons offered by the members.

v Once all the reasons are collected, each group will choose from among their members, three speakers to represent them at the debate.

vi. The speakers will be given ample time to prepare their speeches. Each may speak for five minutes. The others will be occupied in the meantime, with some other work, e.g. preparing the final liturgy of the day, or prayer service, or cleaning the premises,

vii. After the preparation time is over, all come together for the debate. A jury composed of the moderators or of some guests invited for the occasion, will moderate the debate and declare the winners.

viii. GROUP ANALYSIS

a) Personal Work

After the debate is over, make the participants reflect. Give them the questions written below and ask them to

answer individually in writing.

After hearing the debate and considering all the pros and cons, dispassionately answer the following questions:

* What seems to be the prevalent feeling of the group about the camp, retreat, etc.
* What are the main gains?.
* Which things participants liked most?...Why?
* Which they liked least? Why?
* Things to be improved, things to be dropped, things to be added?
* Any negative feelings? Express them.
* Have your expectations been fulfilled? How?
* Any other comments? Which?

b) Group Work

— Sharing the replies, discuss, interact.

— If need be, give a short mop-up input.

ix. End by a short prayer session.

TECHNIQUE 6. THE VACANT SEAT

Note.

This technique is devised to have a quick evaluation of large groups.

PROCEDURE

i. Make a circle with 5,7 or 9 chairs in the centre of the room. The number 5, 7, and 9 depends on the total number of participants.

ii. Ask for 4, or 6 or 8 volunteers to sit at the centre. One chair will always remain vacant.

iii. All the rest will sit in a larger concentric circle around the volunteers.

iv. The moderator will set the ball rolling by asking the volunteers to discuss the following or similar points. (Points for discussion will be given one at a time.)

(1) Was it worth coming for the retreat, camp, etc.? Why? explain.

(2) What were the best items in the camp? Why?

(3) Which were the worst things in the camp? Why?

(4) Was the group-co-operation enough? How? Any deficiencies? Which?

(5) What gains has the camp brought to the participants? Enumerate.

(6) Have the expectations of the participants been fulfilled? How? Why?

(7) What things should be dropped?

(8) What things should be improved? How?

(9) What things should be added? Why?

(10) Were the participants serious, hard-working and interested? How?

(11) Did the moderators come up to your expectations?

(12) Were the topics touched upon relevant to you? How?

(13) Did you like the liturgies and prayer sessions? Why?

(14) Should we have any follow-up? Any ideas? How? When? Etc. Etc. (Frame your own questions)

v. Larger Group's Participation

— Members of the outer circle, may join the inner group if they feel that they can contribute to the discussion. Yet, they should do it, one at a time, by occupying the vacant chair at the centre.

— The other outer circle members may not talk.

— When the outer member who sat onthe vacant chair has done his contribution, he will go back to his old place and keep the chair vacant for another person willing to contribute.

— No outer member should occupy the vacant chair permanently.

vi. End the evaluation with a short prayer session.

TECHNIQUE 7. MAGNIFYING GLASSES

PROCEDURE

i. Explain the technique

Tell the participants: Imagine you are a reporter. You are going to write a report on our camp, retreat, etc. Only you will have to look at our camp, retreat etc. with magnifying glasses! Everything is magnified:

What is good becomes better and best! and what is bad becomes worse and worst! In other words: Be very vocal in praising the good things of our camp, retreat, etc, Likewise, be very critical of the not so good things of our camps.

ii. Give them time to write the reports.

iii. Reading of the Reports

When the reports are ready all come together and sit in a circle. The reports are placed in the centre in a tray or box. The moderator picks any report at random and reads it.

After each report is read there will be an interpretation, discussion and sharing of views. Finally, the report is cut down to size.

It will be looked at without magnifying glasses. The members of the house may try to guess who the author is. The author may or may not disclose his identity. When one report is over, the moderator reads a second report and so on till time is up.

iv. Group Analysis.

After the report reading and discussion is over, the moderator may ask the members verbally to reply to these or similar questions:

* To your way of seeing things, what is the mood of the group about the camp, retreat, etc, what makes you say so?
* What are the things people seem to have liked most? and those they liked least?
* Have any improvements been suggested by the

group? Which?

* What are the main gains we obtained in the Camp?
* How was the co-operation of the participants during the camp, retreat etc.?
* How to improve on it?
* Any follow-up? Any suggestions?
* Prayer

End with a short prayer session.

TECHNIQUE 8. DIALOGUE WITH THINGS AND EVENTS

PROCEDURE

i **Explain the method**

Pick any things or events from the camp, retreat, etc, e.g. sessions, activities, talks, co-operation from the group members, food, prayer sessions, liturgies, entertainments, your behaviour, teasing, fooling, etc, in other words, anything whatsoever pertinent to the camp, which has touched you positively or negatively. Personify them. Enter into real and living dialogue with them as if they were true persons. Tell them what you felt about them and why.....how they did come across to you.....how they did affect you....Listen to them too....What they tell you...What they feel about you...How they see you....your performance in the camp....The way you treated them, used them.....etc.

ii. **Time for dialogue and to write their dialogues.**

iii. **Small Group Sharing.**

Since some of the things written may be very personal let the participants make groups of their choice. The groups should be very small — 4 or 5 members. They will share their dialogues. No discussion should be allowed. Clarifications and interaction is to be encouraged. Each small group will prepare a group report on the following lines.

* Things we liked and why? Things we disliked and why?
* Gains for personal growth, in prayer life, in Christian

life, other gains.

* Things to be changed, dropped or added and why.
* What we felt about the performance of the group members in general. (No individual names to be mentioned)
* Relevance of the topics and of the sessions.
* These are our hints for the moderators.

iv. General Group Sharing

— Reading of the reports.

— Clarifications, Discussion, Conclusions.

v. Prayer

End with a short prayer session.

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